

*Two Treatises.*

The first is,  
A plain PLATFORM  
FOR  
PREACHING.

Whereby  
The Word of Truth may be  
rightly divided;  
And he that speaketh, speak as the  
Oracles of God.  
Digested into 20. Propositions.

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The second is,  
THE DESTRUCTION  
OF  
*In-bred Corruption.*  
OR,  
An Antidote against fleshly Lust.

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By *A. Symson* Minister of Gods word.

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London, Printed for *John Wright*, at the  
Kings Head in the Old Bailey, 1658.







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Andrew L. L. L.

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To the Honourable Trustees,  
for maintenance of Ministers,  
and other Pious Uses, &c.

Sir *John Thorowgood* of *Kensington*,  
Knight, *George Cowper*, *Richard*  
*Young*, *John Pocock*, *Ralph Hall*,  
*Richard Sydenham*, *Edward Hop-*  
*kins*, *John Humfries*, and *Edward*  
*Cresset*, Esquires.

Grace, Mercy, and Peace from God  
our Father, and Jesus Christ  
our Lord,

**I**T's written of the *Bereans*, That *Acts 17.*  
*they were more noble then those* <sup>11.</sup>  
*in Thessalonica.* What! more  
nobly descended? more nobly  
educated? of greater antiquity,  
learning, valour, power, renown, or  
any other external priviledge, pre-  
rogative, or respect? Not so, for if  
by the *Bereans*, we understand the  
Citizens of *Berea* (which was a city  
in

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in Macedonia, not far from Pella, where Alexander the Great was born) they came far short of the Thessalonians in many, if not in all, the forementioned respects. Or, if by them we understand the Jewes which dwelt in Berea, and had a Synagogue there, whereinto Paul entered when he came thither, (as is most consonant and agreeable to the Text) they were in outward respects in the very same condition wherein the Thessalonian Jewes were, not more enobled, dignified, preferred. But herein they were more noble then those in Thessalonica, in that they received the Word with all readiness of minde; and searched the Scriptures daily whether those things were so. That is (according to one) For they received the Doctrine of the Gospel very readily, every day searching the Scriptures diligently, that they might see how those things that they had learned by the Apostles instruction, agreed with the Prophecies and Figures of the Law. Or, (according to another) They chearfully received the

See Beza  
on the  
place.

Erasmus  
Paraph.

Halls Pa-  
raph.

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the Word of our Gospel, and took pains to search the Scriptures, and to compare our Doctrine with the Text of the Prophets, to see if we had alledged them aright. Having thus received the Word, thus searched the Scriptures, which the other did not, they were therefore more noble then they; more ingenuous, better affected.

To be well reported of, reputed of, both whilst they are alive, and when they shall be dead, is that which all should, and many do affect. For a good name is rather to be chosen than great riches. And a good name is better then precious ointment. Nor are the Deserving to be deprived of their due commendation; for hereby not onely of Deserving they become more deserving, but others also endeavour to follow them: propound them as fit patterns for their imitation.

Paul is not here deprived of his due, nor are the Bereans of theirs; but both commended by the holy Ghost in this sacred History.

Paul, for that having been so often

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- in danger, and suffered so much already of the Jews, (as at *Damascus*, when they took counsel to kill him; and to this intent watched the gates day and night: for the prevention whereof, the *Disciples* let him down by the wall in a basket. At *Antioch*, where they spake against those things which were spoken by him, contradicting and blaspheming; where also they stirred up the devout and honourable women, and the chief men of the City, and raised persecution against him and *Barnabas*, and expelled him out of their coasts. At *Iconium*, where there was an assault made both of the Gentiles, and also of the Jews, with their rulers, to use them despitely, and to stone them; so that for their own preservation, they fled unto *Lystra* and *Derbe*. At *Lystra*, where they persuaded the people, and having stoned *Paul*, drew him out of the City, supposing he had been dead. At *Philippi*, where both he and *Silas* had many stripes laid upon them; were cast into prison, with a charge given unto the *Jaylor* to keep them safely. At *Thessalonica*,
- Acts 9.  
23.  
24.  
25.  
Acts 13.  
45.  
50.  
Act. 14.5  
6.  
19.  
Acts 16.  
23.



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salonica, where the Jews which belie- Acts 17. 3.  
 ved not, moved with envy, took unto  
 them certain lewd fellows, of the baser  
 sort, and gathered a company, and set  
 all the City on an uproar; and assault-  
 ed the house of Jason, and sought to  
 bring them out to the people.) That ha-  
 ving, I say, been already in such dan-  
 gers, and suffered so much, he would  
 again adventure, by going into the  
 Synagogue of the Jews which was in  
 Berea, and there preaching the Word,  
 and testifying the Gospel of the grace  
 of God; Oh the Faith, Patience,  
 Zeal, Magnanimity, Charity, Confi-  
 dence, and Constancy of this faith-  
 ful Servant of Christ! Yea, the more  
 his enemies were, the greater his  
 troubles; the more, the greater was  
 his resolution. What saith he him-  
 self? *The holy Ghost witnesseth in eve-*  
*ry city, saying, That bonds and afflicti-*  
*ons abide me: But none of these things*  
*move me, neither count I my life dear*  
*unto my self, so that I might finish my*  
*course with joy, and the ministry*  
*which I have received of the Lord Je-*  
*sus; to testifie the Gospel of the grace*  
*of*

10.

*Tu ne ce-  
 dematis,  
 sed contra  
 audentior  
 ito.*

Acts 20.  
 23, 24.

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Act. 21. 4 of God. And again, The Disciples:  
having said to him through the Spirit,  
that he should not go up to Ierusalem.  
And Agabus foretold, that the Jews  
at Ierusalem would binde him, and de-  
liver him into the hands of the Gen-  
tiles; whereupon, all they that were  
present besought him not to go up to  
Ierusalem: He answered, What mean  
ye to weep, and to break mine heart? for  
I am not ready to be bound onely, but  
also to dye at Ierusalem for the Name  
of the Lord Jesus.

The Bereans, That they admitted  
Paul into their Synagogue; permit-  
ted him to preach there; did not  
disturb him whilst he was preaching:  
not onely heard him, but received  
the Word by him taught, with all  
readiness of minde, examining and  
trying the same (as being unto them  
new, and whereof they had not for-  
merly heard, nor were therewith  
acquainted at all) by the Scriptures  
of the Old Testament, which they  
daily and duly searched, for their  
further, both satisfaction, and con-  
firmation. Whereunto may be ad-  
ded,

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ded, That they were not led away with the Errour of the wicked *Jews*; did not follow them, though a multitude, in evil; but loved, what they loathed; embraced, what they despised; received, what they rejected, the good Word of God taught by the Apostle *Paul*.

Were *Ministers* now such as *Paul* was, *People* now such as the *Bereans* were, how happily might they enjoy each other? How much would Unity and Amity abound? How much Love, Concord, Peace? What mutual endeavours for the good of each other? How would God be glorified? the Church edified? the Gospel flourish? Truth triumph? Errour decrease? Satan lose of his power and interest?

But alas! what Factions and Frictions, what Jars and Wars, what Divisions, Schismes, Rents, Breaches are among them? How do they persecute, prosecute one another? As they differ in judgement, especially about their *Meum* and *Tuum*, (the one seeking to get what they conceive

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ceive to be their due, the other seeking to retain what they conceive to be none of theirs) so between them there's no small alienation of affections. *For the Divisions of Reuben, there were once among the people of God, great thoughts* (Heb. Impressions) *of heart.* Oh that for our present Divisions we were thus affected! then would we employ the utmost of our endeavours (especially fervent and constant Prayer unto God) to quench this Fire, make up this Breach, heal this Sore; till then we are *Physicians of no value.*

In the meantime, as *Timothy* was a diligent follower of *Pauls Doctrine, manner of Life, Purpose, Faith, Long-suffering, Charity, Patience*; so let all such as are, or would be reputed Gods Ministers, herein follow *Paul*, follow *Timothy*. Let them study to shew themselves approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth.

2 Tim. 3. 10. Marg. 15. 2 Tim. 2. 15. 2 Tim. 4. 2

Let them preach the word, be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and

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*and Doctrine.* Great is their *Dignity*, *Honos.*  
great also is their *Duty*. Hereof the *Onus.*  
very *Names* whereby they are set  
forth in Scripture, may put them in  
minde, as amongst many others,  
these few: *Ambassadors for Christ*,  
2 Cor. 5. 20. *Builders*, 1 Cor. 3. 10.  
*Ensamplers to the Flock*, 1 Pet. 5. 5.  
*Fathers begetting men and women*  
through the Gospel, 1 Cor. 4. 15.  
*Guides*, Heb. 13. 7, 17. *Marg. Inter-*  
*preters*, Job 33. 23. *Labourers toge-*  
*ther with God*, 1 Cor. 3. 9. *Messen-*  
*gers*, Isa. 44. 26. *Overseers*, Acts 20.  
28. *Pastours*, Jer. 3. 15. *The Salt of*  
*the Earth*, Mat. 5. 13. *Shepherds*, Jer.  
50. 6. *Stewards of the Mysteries of*  
*God*, 1 Cor. 4. 1. *Teachers*, Isa. 43. 27.  
*Watchmen*, Isa. 52. 8. and 62. 6. Jer. 6.  
17. and 31. 6. Ezek. 3. 17. and 33. 7.  
Every of which calleth upon them to  
be diligent and faithful in the execu-  
tion of their ministeriall Function.  
And for the *People*, would they but  
seriously consider what the Apostle  
*Paul* required of them with relation  
unto their Ministers. *Let the Elders* 1 Tim. 5.  
*that rule well, be counted worthy of* 17.  
*double*

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Heb. 13.  
17.

Jam. 1. 19.

21.

Mar. 16.  
26.  
*What is  
mainly to  
be aimed at  
in preach-  
ing and  
hearing  
the Word.*  
2 Tim. 1.  
13.

2 Tim. 2.

15.

1 Pet. 4. 11

double honour, especially they who labour in the Word and Doctrine. And again, Obey them that have the rule over you, and submit your selves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief, for that is unprofitable for you. Without peradventure, they would be swift to hear, (to hear the Word of God; the excellency, necessity, and utility whereof, who is able sufficiently to express?) and to receive with meekness the ingrafted Word, which is able to save their souls. This, even this, (the souls salvation, being of more value then the whole world) is that which is mainly to be aimed at, both in preaching and hearing.

To further this, the Preacher is to hold fast the form of sound Words: whereby, both the substance of sound Christian Doctrine, and the form of expressing and delivering it, may be understood. He is to preach, but rightly dividing the word of truth. He is to speak, but as the Oracles of God. He must preach the Gospel,

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Gospel, but not with wisdom of words, or speech. He must utter by the tongue words easie to be understood: how else shall it be known what is spoken? Shall he not speak into the air? Shall he edifie the ignorant and unlearned? Shall he not be unto them a Barbarian? The Apostle Paul did excel in Learning, was a notable Linguist, Logician, Rhetorician, what not? yet what saith he of himself? *I thank my God, I speak with tongues more then you all; yet in the Church I had rather speak five words with my understanding, than by my voice I might teach others also, then ten thousand words in an unknown tongue.* In Preaching regard is to be had unto the *Auditory*, whether they be learned, or unlearned; knowing, or ignorant: to use learning in a learned Auditory is suteable, but plainness is most fit for a plain Auditory.

There are *who run before they are sent*, and take upon them to be Teachers of others, they themselves standing in need of instruction, both

A                      about

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about the *Matter*, or what they are to teach; and about the *Method*, or how they are to teach.

To remedy both, and that that which is daily done (will be done howsoever) here may be *well done*, to the glory of God, and edification of his people, I have thought good to communicate (what was many years ago bestowed upon me by a dear friend and faithful Minister of Gods word, now with God) *A plain Platform for Preaching*; whereof if they (whose Learning is but small, and their experience in preaching not very great) shall be pleased to make use, I doubt not, but that through Gods blessing on their endeavours, both their *Matter* and *Method* of Preaching will prove satisfactory, and give good content.

There are many who have writ on this *Subject*; as Mr. *Perkins* in his *Art of Propheying*. Mr. *Bernard* in his *Faithful Shepherd*. *Keckerman* in his *Rhetorica Ecclesiastica*, *Sculterus* in his *Method of Preaching*.  
*Erasmus*



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*Erasmus* in his *Ecclesiastes*. *Jacobus Renecius* in his *Clav. Sacrosanctæ Theologia*. *Solomon Glassius* in his *Philologia Sacra*. *Weems* in his *Christian Synagogue*. *Hyperius, Illyricus*, with diversie others.

But this *Platform* being so short and substantial, so plain and easie to be understood, and containing so much in such a small bulk, I conceive to be most fit, especially for the unskilful, unexperienccd, young Beginner. *Magnum in parvo.*

For *This* I humble crave your Honours Patronage, that under your *Names* it may appear in publique. And vouchsafe also your Protection unto a poor Orphan, *The Destruction of in-bred Corruption*; or, *An Antidote against flesbly Lusts*; which was some years ago exposed unto publique view, and had *Patrons* who were *then* able to defend it; but those being either dead or disabled, it now runneth unto your Honours for shelter.

Both these I present unto your Honours as tokens of my Thankfulness

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fulness for your continued Favours.

The Almighty God, who is the exceeding great reward of all them that walk uprightly before him, (in whose hand is the length of dayes) bleis and prolong your dayes here, to the Advancement of his Glory, the Propagation of the Gospel, and the Comfort, Supportation, and Encouragement of all the Conscienceable, Faithful, Painful, and Religious Labourers in the Lords Harvest; and after this life, crown you with Glory for ever. So prayeth

Your Honours in all

humble duty,

*Andrew Symson.*

A plain



A plain  
P L A T F O R M  
F O R  
P R E A C H I N G :

Whereby  
The Word of Truth may be  
rightly divided ;  
And he that speaketh , speak as the  
Oracles of God.

---

I.

**P**Reaching is an Ordinance What  
of God , for the saving preaching  
of mens souls , through is.  
the publique Interpretation of  
the Scriptures, by the voice of  
A 3 one

one assigned unto that office in the Church of God.

## II.

Ministers  
are bound  
to preach  
the Word

Every Minister is bound constantly to perform this duty among the people where God hath set him; for he is to use not alone one or two, but all means of saving them, seeing all are little enough: and this of Preaching is one of the most special, and chiefest.

## III.

What the  
interpreting  
of the  
word is.

The interpreting of the word is the finding out the Order, Sum, and meaning thereof. This is done by a Logical, Rhetorical, and Grammatical Analysis of the portion of Scripture treated of; of which alone the  
Logi-

in Logical is commonly to be brought in publique, and that with tearms not favouring of Art, when the people are unlearned and without Art.

## IIII.

In interpreting the Word, The rules to be observed herein. these three Rules are of special use.

1. The literall and largest Sense of Scripture is the true sense, so far as it breeds not some disagreement and jarre between the severall parts of Scripture compared together.

2. When any such disagreement will arise from the literal and largest sense, then must recourse be had to a Figurative sense, or to some distinction or limitation; one of which will surely clear the Text.

A 4      3 No

3. No distinction nor limitation must be embraced, but that which hath direct ground out of the Scripture, and will naturally arise from the comparing of places both different and agreeing. And the Figures must also be so explained, as that we must have some plain places of Scripture, upon which to ground our explication of them.

If these three Rules be not followed, the Scripture will be made as a Nose of wax; we framing it to our opinions, not our opinions to it.

## V.

The word  
is most  
conveni-  
ently han-  
dled by  
way of  
Doctrin  
and Use.

The Word of God is most  
conveniently applied unto the  
Hearers by way of Doctrin  
and Use. For this Course  
of

of Teaching is most easie for the Capacity and Memory of the simplest Hearer, and most commodious for the Speaker himself. For hereby he shall be sure to keep himself within the compass of his Text, and to speak nothing but what is naturally grounded upon that Scripture which he then handleth.

**VI.**

A Doctrine is some Proposition expressed in the Text, or else rightly deduced from the same. If it be plainly expressed, it needs little proof, the Text it self proving the same. And for such Doctrines they may be easily seen and perceived by any.

What a  
Doctrine  
is.

## VII.

How a  
Doctrin  
is to be  
raised  
from the  
Text.

For the deducing of a Doctrin from the Text, this Rule is most sure and infallible. Frame a true Categorical Syllogisme, (chiefly of the first Figure) whereof something in the Text being the *medius terminus*, and the Doctrin the Conclusion, then the Doctrin is soundly gathered, else not.

## VIII.

The order  
to be used  
in the  
handling  
of a Do-  
ctrine.

The Doctrin, whether expressed or deduced, must be orderly and substantially handled.

This (saving any mans better judgement) may be done very conveniently in four parts.

1. By proposing the Doctrin,



ctrine, or setting down the Proposition, shewing clearly how it is gathered out of the Text.

2. By illustrating the same, both by a repetition of the same thing in some variety of terms, to the number of two or three, (whereof the last (if it may be) is to be the most short and pithy, that it may best stick in the memory, and most delight the hearer) and also by some fit and apt similitude. But herein care must be had, 1. Not to exceed, for Similitudes being chiefly for delight, two are enough. 2. The Protasis must be a thing well known to the Hearer, not some abstruse thing in nature, whereof he is more ignorant, and less capable then of the Doctrine it self, which is to be illustrated. This were as if one should go about to explain an obscure thing

thing by that which is more obscure. *Obscurum per obscurius.*

3. By confirming it both by allegation of like places of Scriptures, which tend to the same end, *Two or three may suffice; for in the mouth of two or three witnesses shall every word be established,* 2 Cor. 13. 1. And by Reasons.

The Reasons may be taken from the Cause, Effects, or any place of Logick, which (if they be strong and light somely delivered) do much affect.

4. By explaining the Doctrine, and that by speaking of both or one of the terms of the Proposition, whether shall seem most needful, shewing both the Kindes, Degrees, Causes, Effects Adjuncts, &c. thereof, or some of those as shall be most behooful. But it is to be remembered that

that these explanations must be used onely in matters as concern the most necessary points of Religion, or some most excellent vertue, or notorious vice, or something that the Hearer doth not in likelihood well conceive of.

By those four directions (if duly followed) the Doctrine will be plentifully and substantially handled. And when the explanation is needful, it is best to handle it last, that the minde of the Hearer may still hang, as it were, upon the preachers mouth, desiring to hear him speak: for when a man thinks that such a thing is true, which yet he doth not fully understand, he is here-upon the more desirous to have it fully laid open.

## IX.

How an  
Use is to  
be raised.

The Use is a Proposition deduced from the Doctrine, where the same Rule must be observed, which hath been already propounded : *viz.* The Doctrine must be the *medius terminus*; the Use the Conclusion of a true Syllogisme. Then is it a right and well collected Use, else not.

## X.

The Uses  
will have  
respect to  
the Judge-  
ment.

All Uses do respect principally, either the Judgement, or the Practise.

## The Judgement.

1. For confutation of a false Opinion, which the present Point doth well and fitly serve to confute.

2. For

2. For confirmation of a Truth, or instruction to be well grounded in the Truth, which the present Point serveth to confirm and manifest.

The Practice. And that either,

1. To reprove and terrifie an Offender, that he may leave off and forsake his sin : Or,

The Uses which respect the Practice.

2. To admonish and exhort unto the performance of good duties : Or,

3. To comfort, strengthen, and confirm the Godly that they faint not,

XI.

The Uses also may be conveniently handled in this order.

How the Uses are to be handled

1. Propose the Use shewing clearly how it followeth from the Doctrine.

2. Amplifie the Use and enlarge

large it, that it may work with more strength and life upon the affections of the Hearer.

3. Press it more particularly upon the present Auditory, and every particular soul therein.

## XII.

Each Use  
may be se-  
verally am-  
plified.

The several Uses fore-mentioned admit of several wayes of Amplification.

## XIII.

An Use  
of Confu-  
tation  
how to be  
amplified.

An Use of Confutation may be thus amplified.

1. By a plain narration and description of the errour to be refuted, and that as near as may be in the very words used by the Adversary.

2. By shewing how contrary the

the Doctrine in hand, and the point to be confuted are each to other, and how they cannot stand together.

3. By taking away such idle distinctions as the Adversary haply doth or may use to reconcile them. Or if no shift be, yet by a concession, that if it were as they say and think, yet that would not follow which they intend.

### XIIII.

An Use of Conformation of the truth, and Instruction to rest in it may be amplified after the same manner that the former.

How an  
Use of  
confirma-  
tion and  
instructi-  
on is to be  
amplified.

1. By declaring the Point to be confirmed.

2. By shewing directly that  
it

it must needs follow upon the Point in hand.

3. By answering such Cavils as are or may be brought against it.

## X V.

How to  
amplific  
an Use of  
Reproof.

An Use of Reproof may be amplified,

1. By a clear describing of the parties to be reprov'd, namely, they that do so and so offend, that no man may exempt himself that is guilty: and here it will be best and most fit to use the very words of Scripture.

2. By declaring certain Adjuncts of the fault: *viz.* 1. The Commonness of it, whereby the Reproof will appear to be needfull, and therefore the more to be attended unto. 2. The Dangerousness of it, to the Soul, Body,



Body, Name, Estate, of every of which it's fit to give one or more pregnant examples. 3. The Unfitness and unbeseeming of it, in respect of our Profession, Age, Calling, &c. 4. The Easiness, or Hardness of leaving it, hereby to make such as are guilty, ashamed not to overcome, or diligent to resist. And here the means would be propounded to keep against it.

3. By meeting with such Cavils as are used in defence thereof, or any Objection that may be made against the Reproof; which yet must be done with the spirit of meekness, to prevent an occasion of grief to any weak heart.

## XVI.

An Use of Admonition or  
Exhor-

An Use  
of admo-  
nition or  
exhortati-  
on how to  
be ampli-  
fied.

**Exhortation to the practice of a vertue must be amplified.**

1. By a lively description of the thing and parties, to whom and of which the Exhortation is made, and is to be pressed.

2. By a Declaration of the profit, commodity and benefit that will arise from such practice (and here an example is very fit and convenient) as also of the possibility of attaining to the vertue by striving, where the means furthering the performance of the duty must be declared.

3. By meeting with doubts and objections that may be made against the duty, or why a man should not do it.

## XVII.

An Use  
of Com-  
fort how  
to be am-  
plified.

**An Use of Comfort may be amplified.**

1. By

1. By a description of the parties to whom it belongeth, and that clearly that no man may abuse himself.

2. By a declaration of the Comfort it self, how needful, certain, great, constant it is, and here also examples are of great force.

3. By meeting with the loose conclusions of carnal men, and setting them down in brief, by shewing how the comfort doth not appertain to them: and also of the doubts that a tender heart will never move against it, answering them lovingly, where are to be shewed the notes of the vertue that is the foundation of the Comfort.

## XVIII.

A Caveat  
about the  
kinds and  
order of  
amplifica-  
tions.

It is not necessary to use all the kinds of Amplifications, but such of them as shall appear most convenient: nor to use them all in order, but so as shall be best to delight, teach, and move the hearer.

## XIX.

The Con-  
clusion of  
the Uses  
how to be  
ordered.

The Conclusion of all Uses is alike by an Apostrophe, wherein the most worthy things must be in some variety of speech repeated, and urged upon every several soul, with Interrogations more or less, earnest, as the Point requireth: And (if it may be) the whole ended with some pithy Apophonema, or the like.

## XX.

## XX.

All Points afford not every one of those Uses ; or, if they do, yet some one of them most principally , which must be handled more largely, and the rest more briefly delivered. And the Minister must be sure to use as well Instruction and Comfort, as Reproof, else the hearer will think hardly of him.

A necessary direction about the Uses.

---

*F I N I S.*

X 22

All Points should not every  
 one of those things, of which they  
 do not form one of the most of them  
 in the world, which shall be  
 handled more largely, and the  
 self will be fully delivered. And  
 the Master must be true to his  
 as well as to the world and to  
 the world, and the Master  
 will think hardy of him.



# A brieſe of the enſuing TREATISE.

## CHAP. I.

*Deciphereth the enemy to be encountred  
from us*

- I. Nature {  
1 A ſecret ſinne.  
2 Sinne.  
3 The luſts of the fleſh.  
4 Enmity againſt God.  
5 The vanity of the minde.  
6 Earthly members.

- II. Places of  
reſidence {  
1 Fleſh.  
2 The deeds of the body.  
3 The deſires of the fleſh and  
of the minde.

- III. Time of  
manifeſtation {  
1 The evill imagination of  
mans heart from his youth.  
2 The ſinne wherein we are  
conceived and borne.

# A Briefe of

*I V. Continuance* { 1 Sinne that dwelleth in one.  
2 The old man.

*V. Power* { 1 Strong holds.  
2 The sinne which doth so easily beset us, and hangeth so fast on us.

*VI. Effects* { 1 An uncleane thing.  
2 The body of sinne.  
3 The motions of sinne.  
4 A warring law in our members.  
5 The body of death.  
6 The lusts of concupiscence.  
7 The deceitfulnesse of sinne.  
8 A root of bitterness.  
9 Enticing lust.

*VII. Aime and end* { 1 The law of sinne in our members.  
2 The body of death.

Those it names profitably serving for the discovery of the same, as by the conclusions deduced therefrom plainly appeareth.

CHAP.



# the ensuing Treatise.

## CHAP. II.

*Declareth that the flesh with the inordinat  
lusts and affections thereof is to be en  
countered:*

*Where is  
shewed*

*What it is to encounter it in  
Scripture phrase.  
How God out of his goodnesse  
towards us, answerable unto  
the severall forementioned  
names of this our enemy, in  
structeth us how to deal with  
the same.*

## CHAP. III.

*Of the persons by whom the  
flesh with its lusts and affections  
encountered, viz.*

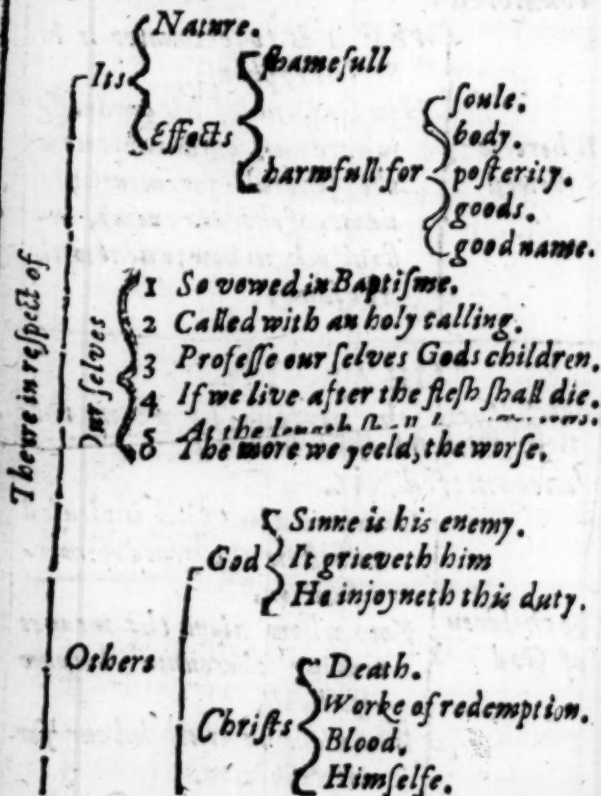
*The children  
of God*

*On whom alone God is pleased  
to bestow the grace of mar  
tification.  
Unto whom alone the meanes  
tending thereunto become  
effectuall.  
Who alone in truth labour for  
mortification.*

# A Briefe of

## CHAP. IV.

Sheweth the reasons why the flesh with its  
lusts and affections is to be encountered:



They

# the ensuing Treatise.

They are in respect of

Others

Spirit { Tempted.  
Grieved.  
Quenched.  
Absenteth himselfe.

The holy Angels.

The Saints { Dead.  
Alive.

The wicked { Not fit patterns  
of imitation.  
By our finnes are  
encouraged to  
sinne.

The creatures.

The Devill.

# A Brieſe of

## CHAP. V.

Discovereth after what manner the fleſh with the luſts and affections thereof is to be encountred: where's

- |   |   |                               |
|---|---|-------------------------------|
| { | 1 How the fleſh warreth againſt us, viz.    | 1 Covertly.                   |
|   |   | 2 By ſaining flight.          |
|   |   | 3 By open force and violence. |
| { | 2 How we muſt warre againſt the fleſh, viz. | 1 Sincerely in quality.       |
|   |   | 2 Impartially in quantity.    |
|   |   | 3 Diſcreetly.                 |
|   |   | 4 Cheerfully.                 |
|   |   | 5 Forcibly.                   |
|   |   | 6 Seasonable.                 |
|   |   | 7 Conſtantly.                 |

## CHAP. VI.

Deſcribeth by what meanes the fleſh with the luſts and affections thereof is to be encountred:

- |   |              |   |
|---|--------------|---|
| { | They are not | 1 To walke careleſly and ſecurely.              |
|   |              | 2 To connive or wink thereat.                   |
|   |              | 3 To conſent therunto.                          |
|   |              | 4 To put in execution any of the deeds thereof. |
|   |              | 5 To fulfill the deſires thereof.               |

But

# the ensuing Treatise.

But they are { Extraordinary } Fasting.  
 { Ordinary } Vowes.  
 { consist- } Things to be avoided.  
 { ing in } Things to be attained.

1 Excesse in things lawfull

Ignorance.  
 Pride.

2 Harboursing { Hardnesse of  
 the causes of { heart.  
 our sinfull lusts { Carnall confidence.  
 Infidelity.

Things to  
be avoided

3 The occasions of sin { Evil company.  
 { Evil places.  
 { Tempting objects.  
 { Want of a calling.  
 { Want of diligence  
 in ones calling.

4 Unwillingnesse to fight.

5 Cowardise and carelesnesse.

Things

# A Briefe of

Things to be attained	{	Faith.	{	Gods
		Love		
		Feare of		
		Prayer	{	Ourselves.
		Dayly renewing of our Covenant.		
		Holy wisdom.		
		Watchfulnesse.		
	{	Meditation of	{	Gods Nature.
				Gods Word.
				Christs sufferings.
				Heaven.
Yea, we are to deale with our lusts as	{		{	Ioseph with his Mi- stresse.
				Pharaoh with the Is- raelites.

## CHAP. VII.

Containeth Motives or encouragements  
unto this spirituall combat.

By warring against our lusts, wee purchase	{	1	Peace of conscience.
		2	Daily experience of Gods powerfull presence.
		3	Glory to God.
		4	Continuall feare through the sense of continuall weaknesse in our parts.

## the ensuing Treatise.

- |   |   |  |
|---|---|--|
| By warring<br>against our<br>lusts, wee<br>purchase | 5 | A passage to slay outward<br>actuell sinnes. |
|   | 6 | Ease in the end of our<br>iourney.           |
|   | 7 | A higher detestation of sin.                 |
|   | 8 | Hatred of sinne for sinne.                   |

### CHAP. VIII.

Propoundeth necessary Caveats to be observed in this spirituall encounter.

- |                                    |   |  |
|------------------------------------|---|--|
| A Christian<br>must be<br>carefull | 1 | Not to be an hindrance unto<br>himselfe in maniquishing his<br>corruption. |
|                                    | 2 | Not to cast away his Ar-<br>mour, or in any sort yeeld.                    |
|                                    | 3 | To be wise in the application<br>of Scripture.                             |
|                                    | 4 | To prepare for new contrary<br>winds.                                      |
|                                    | 5 | To cry out against our lusts,<br>being overmastered by them.               |
|                                    | 6 | To beware of the false bed of<br>security.                                 |
|                                    | 7 | To consider that all sinnes<br>have  |

# A Brieſe of

A Chriſtian muſt be carefull

have not the like proportion of labour in mortifying.

8 Neither to be too curious, nor altogether careleſſe of the firſt motions unto ſinne.

9 To aſke pardon for ſecret ſinnes.

10 Not to beleewe that the fleſh is always mortified when it ſeemeth ſo to be.

11 To continue in the practice of mortification.

12 To be perſwaded that faith in Chriſt muſt precede mortification.

13 To diſtinguiſh betweene naturall, ſpiritual, and carnall luſts.

14 Not to give over, but fight even to the end.

## CHAP. IX.

Explained the ſignes whereby to diſcerne when we prevaile againſt the fleſh with its inordinate luſts and affections:

They that are indeed mortified, or doe in ſome meaſure prevaile againſt their luſts

1 Are Chriſts, or in him.

2 Walke after the Spirit.

3 Are



## the ensuing Treatise.

*They that are indeed  
mortified, or doe in  
some measure pre-  
vaile against our  
lusts*

- 3 *Are alive unto God.*
- 4 *Are freed from sinne.*
- 5 *Are new creatures.*
- 6 *Set themselves a-  
gainst every sinne.*
- 7 *Grow in grace.*
- 8 *Hate sinne.*
- 9 *Are carefull to a-  
void relapses.*
- 10 *Have a true sight  
and sense of their sins.*
- 11 *Are truly hum-  
bled, &c.*
- 12 *Cannot be with-  
drawne from God.*

### CHAP. X.

*Hath the conclusion of the Treatise or ap-  
plication of the foregoing matter in an  
Necessity.*

*Exhortation  
unto the du-  
ty of mortifi-  
cation, ur-  
ged from*

*Equity.  
Utility.  
Credit.  
Vndoubted furtherance.  
Certaine victory.  
Heaven it selfe.*

*Besides*

# A Briefe of, &c.

Besides the forementioned particulars

Objections answered.

Questions resolved.

Depths of Satan discovered.

Formes of retired secret-selfe-triall prescribed.

There are  
also sundry

Places of Scripture compared  
and explained.

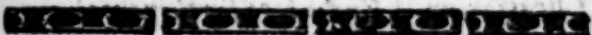
Scripture-similitudes (especially)  
inferred.

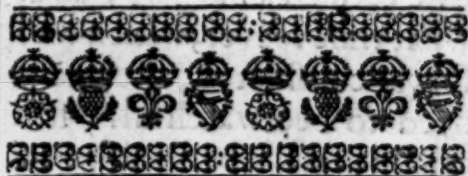
Differences betweene the godly  
and the ungodly manifested.

Necessary truths made knowne.



THE





THE  
DESTRUCTION  
of in-bred Corruption  
OR,  
AN ANTIDOTE  
*against Fleshly Lusts.*



Such is the dangerous estate of Gods children hereupon earth; so many the tribulations of the Righteous: that as they themselves are compared to *warrours*, their  
B Life

2 Tim. 2. 3.

Job. 7. 1.

Phil. 2. 12.

Gods chil-  
dren al-  
wayes in  
danger of  
their spiri-  
tuall ad-  
versaries.

Who bee  
their chief  
enemies.

1 Pet. 5. 8.

Life termed a *war-fare* : So at what time soever, which way soever considered, they have need to bee watchfull ; still armed : alwayes *working out their Salvation with feare and trembling*. Above them, below them, behind them, before them, within them, without them, round about them, on their right hand, on their left hand, in prosperity, in adversity, well or ill, at home, or abroad, do their many cruell, malicious, subtile, and incessant enemies lay *Stratagems* to worke their confusion.

Of those, the *Divell*, the *World*, and the *Flesh*, are the principall agents.

The *Devill*, who as a *roaring Lyon* continually goeth about

*bout, seeking whom hee may deuoure.*

The *world*, which doth euen think it strange that we run not with them to the same excessse of riot, speaking euill of us.

The *Flesh* which lusteth against the *Spirit*; and is so contrary thereunto, that we cannot doe the things that we would.

Every of those severally, all of them jointly have sworne our destruction. Them therefore are we so to oppose, resist, strive against, that the first may flie from us, the second be overcome of us, and the third crucified by us.

With this last as our domesticke enemy, our bosome traitor; yea, without whose assistance, neither the *Deuill* could seduce us, nor *world* in-

Pet. 4. 4.

Gal. 5. 17.

Iam. 4. 7.

1 Ioh. 5. 4.

Gal. 5. 24.

The *Flesh*  
our most  
dangerous  
emie.

The order  
and meth-  
od of the  
ensuing  
Treatise.

trapus, do we in the strength  
of the *Almightie*; in the name  
of our Lord *Iesus Christ*; in  
the grace and comfort of his  
*holy Spirit*; and in the light  
and direction of his *Sacred*  
*Word* cope at this time; con-  
fining our selves (for our fur-  
ther profit, and more order-  
ly proceeding in this com-  
bate) unto the prosecution  
of these ten particulars.

- |   |                           |
|---|---------------------------|
| 1. <i>The enemy</i>                               | } to bee en-<br>countred. |
| 2. <i>That it is</i>                              |                           |
| 3. <i>By whom it is</i>                           |                           |
| 4. <i>Why it is</i>                               |                           |
| 5. <i>After what<br/>manner it is</i>             |                           |
| 6. <i>By what means<br/>it is</i>                 |                           |
| 7. <i>Motives or encouragements<br/>hereunto.</i> |                           |
| 8. <i>Ne-</i>                                     |                           |

8. *Necessary Caveats to bee observed herein.*

9. *How to discerne when wee prevaile against it.*

10. *The Application of the whole.*

Of every of which severally and in order, at the pleasure of God.



## CHAP. I.

The Enemy to bee encountred with: the sundry names wherby the same is expressed,

Gal. 5. 24.

Col. 3. 9.

Ro. 7. 23.

The enemy to be  
encountred.

**T**HE Enemy to bee encountred is the Flesh, with the affections and lusts thereof; the Old man with his deeds; the law of sin in our members warring against the law of our mind; and bringing us into captivity to the law of sin which is in our members: even our naturall corruption and in-borne prauitie, which as a spirituall kinde of disease, gall, leaven and poyson, dayly diffu-



*diffuseith it selfe throughout our whole man; so infecting the same, that as thereby wee are made in our selves unapt to any good, though most prone and ready to all evill: so most bitter fruits are in us produced, even inordinate motions of the minde, will, and affections, which doe entice and stir us up unto sinne, and are now and then acted and executed by the body, both in word and deed.*

Iam. 1. 14.

This is in Scripture made knowne unto us under *divers names*, which upon *divers and different respects* are appropriated heereunto; as namely, in regard of its *nature*, its *places of residence*, the *time of its manifestation*, its *continuance*, its *power*, its *effects*, its *ayme and end*, and the like.

How it's  
in Scrip-  
ture made  
knowne  
to us.

Its *nature*; so is it termed.

Names  
from its  
nature.

Psal. 19. 12.

Psal. 90. 8.  
Why termed secret  
sinnes.כִּתְּרִי  
Chem. loc.  
com.עלם  
1 Sam. 17.  
56.

I. A secret sinne, as in that of David: *Clenſe thou me from ſecret faultſ, and that of Moſes, Thou haſt ſet our iniquities before thee; our ſecret ſinnes in the light of thy countenance; the word in the former derived from a Roote which ſignifieth hid, implying that our original ſin or corruption of nature is hid even from our very thought till it bee revealed by the law of God, as the latter from a Roote whence עלם which ſignifieth a young man or ſtripling is derived, that as a young man abideth hid and unknowne, till hee undergoe either the domeſticke charge of a familie, or ſome publique office in the common-wealth. So our originall corruption till it manifeſt it ſelfe by its inward ſtirring and outward acts of ſin,*  
is

is unto us wholly unknowne, unto God onely knowne.

2. Sin, as in that of S. Paul. But sinne taking occasion by the commandement, wrought in me all manner of concupiscence; even because it is out of measure sinfull, yea the ground and roote of all other sinnes, as S. James testifieth: But every man is tempted, when hee is drawne away of his owne lust and enticed, then when lust hath conceived, it bringeth forth sin. To which purpose S. Paul; let not sinne reigne in your mortall body, that ye should obey it in the lusts thereof.

Rom. 7. 8.

Why termed sin.

Jam. 1. 14.  
15.

Rom. 6. 12.

3. The lust of the flesh, as in that of Paul, make not provision for the flesh to fulfill the lusts thereof. And againe, walke in the spirit, and ye shall not fulfill

Rom. 13.  
14.

Gal. 5. 16.

1 Pet. 2. 11.

Why termed the  
lust of the  
flesh.

the lust of the flesh. So fleshly lusts, as in that of S. Peter; Abstaine from fleshly lusts which warre against the soule: intimating, that as the same proceed from the flesh, and savour of the flesh, so are they marveilous pleasing to sensualitye, and such as the flesh doth especially delight in.

Rom. 8. 7.

4. Enmitie against God, as in that of S. Paul, because the carnall minde is enmitie against God; for it is not subject to the law of God, neither indeed can be.

Eph. 4. 17.

5. The vanitie of the minde, as in that of the same Apostle: This I say therefore, and testifie in the Lord, that ye henceforth walke not as other Gentiles walke, in the vanitie of their minde, having the understanding dark-

*darkned, &c.* All our fleshly lusts, our inward motions and stirrings unto sinne, they are but the vanitie of our minds, how pleasing soever to us.

6. *Earthly members*, as in that unto the *Colossians*, *Mortifie your members which are upon the earth, fornication, uncleannesse, inordinate affection, &c. Members*, I. because as in the fit and apt joyning together of the severall parts and members of the body, the being of the humane body doth consist: so doth our wickednesse consist in many particular disorders, inordinate lusts and affections: the joyning of which together doth make up the universall sinfulness of our nature; whereby the heart is made no lesse  
fit

Col. 3. 5.

Why termed members.

I

2

fit for all manner of sinne, then by the members of the body the body is made fit for action. 2. because they are no lesse naturall unto us then the members of our body, beginning and growing in us, with the beginning and growing of our limbs; according to that of the Psalmist.

Psal. 51. 5.

3

*Behold I was shapen in iniquity, and in sinne did my mother conceive mee.* 3. because as the

4

members of the body doe the actions of the body; so doe these base affections doe the actions of the unregenerate part. 4. because as the members of the body doe serve as weapons for the defence one of another; so these as weapons of unrighteousnesse doe

5

*warre against the soule.* 5. because

cause they are as deare unto the heart as any member is unto the body, its *right hand*, and *right eye*, which without much adoe it will not part withall. *Earthly members*, as being the signes of the earthly man; and tend onely to earthly pleasures and contentments; still carrying and drawing our mindes from an high valuing of heavenly things, to a base esteeme of them, and from a base esteeming of earthly things, unto an high esteeme of them.

Its places of residence; so is it termed.

1. *Flesh*, as in that of Saint Paul; *who walke not after the flesh, but after the spirit*; and againe, *They that are Christs have crucified the flesh with the*  
af.

Mat. 5. 19.

Why  
earthly  
members.

Names  
from its  
places of  
residence.

Rom. 8. 1.

Gal. 5. 24.

Why termed the  
flesh.

1

2

3

4

*affections and lusts.* 1. Because the Flesh is the instrument by which it is propagated. 2. because it is executed in our carnall and earthly members: 3. because it is strengthened, augmented and nourished by carnall and fleshly objects. 4. because it is the end it drives us to; namely, to affect the same, and fulfill the lusts thereof.

Rom. 8. 13.

Why termed the  
deeds of  
the body.

2. *The deeds of the body*, as in the fore-mentioned Chapter; *if yeethrough the Spirit doe mortifie the deeds of the body, ye shall live.* Because the body is the subject wherein they are, and instruments wherby they are executed; visibly manifesting themselves in the same.

Eph. 2. 3.

3. *The desires of the Flesh, and of the Minde.* Neither is it  
any



any marvell that such as walke  
in the vanitie of their minde, ha-  
ving the understanding darke-  
ned, being alienated from the  
life of God, through the igno-  
rance that is in them, because  
of the blindnesse of their hearts;  
it's no marvell (I say) that  
such fleshly desires doe reside  
in their minds, and are in like  
manner obeyed in their out-  
ward members.

The time of its manifesta-  
tion; so it is termed.

1. *The evill imagination of  
mans heart from his youth* (or  
infancie and child's age, the  
word whence youth here is  
derived, being spoken of Mo-  
ses when he was a babe, *Exo.*  
*2. 6.*) the same being in us,  
from the very houre wherein  
wee are formed; then espe-  
cially

*Eph. 4. 17.*  
18.

Names  
from the  
time of its  
manifesta-  
tion.  
*Gen. 8. 21.*

cially first shewing it selfe,  
when we first begin actually  
to sinne.

Psal. 51. 5.

Psal. 58. 3.

Isai. 48. 8.

Names  
from its  
continu-  
ance.

Rom. 7. 17.

1 Ioh. 1. 8.

2. The sinne wherein wee are  
conceived and borne; as in that  
of the Psalmist. Behold I was  
shapen in iniquitie, and in sinne  
did my mother conceive me: and  
again; The wicked are estran-  
ged from the wombe, they goe a-  
stray; so soone as they bee borne  
speaking lies. To this purpose  
Isaiah; For I knew that thou  
wouldest deale very treacherously,  
and wast called a transgressour  
from the wombe.

Its continuance; so is it  
termed.

I. Sinne that dwelleth in one.  
Now then it is no more I that doe  
it, saith S. Paul; but sinne that  
dwelleth in me. If we say we have  
no sinne (saith S. Iohn) wee de-  
ceive

ceive our selves, and the truth is not in us. To which purpose S. Iames. In many things wee sinne all. Our Saviour for this cause directeth us dayly to pray, and forgive us our sinnes. As a bold, saucie, quarrellsome inmate it will (though but as a slavish Gibeonite) whilst we dwell here, dwell in us.

Iam. 3. 2.

Mat. 6. 12.

2. The Old man, as in that unto the Ephesians, That ye put off concerning the former conversation, the Olde man, which is corrupt according to the deceitfull lusts: and unto the Colossians; Lie not one to another, seeing that yee have put off the Old man, with his workes. Yet in other respects also it may bee thus termed: As I. in respect of our state of corruption, which

Eph. 4. 22.

Col. 3. 9.

Why termed the old man.

I

2

which in the renewed estate we change; so that our condition after calling is said to bee new, and our disposition before calling to bee old. 2. in respect of the effects thereof, as well in the godly as the ungodly; the godly in whom it waxeth old and withereth more and more daily by the power of Christ in them; the ungodly, in whom it spends the strength and vigour of the faculties of their soules, making them more and more withered and deformed in Gods sight, as in like manner upon their bodies it hasteneth old age and death.

Its power; so is it termed.

I. *Strong holds: for the weapons of our warfare are not carnall*

Names  
from its  
power.

2 Cor. 10.

4.

*nall (saith S. Paul) but mighty through God, to the pulling downe of strong holds. Strong holds wee know are neither easily, nor quickly pulled downe: some one having for many months together stood out against the furious batteries of most puissant Princes. Such are our inbred corruptions, words will not make them affraid; and if cowardly, or without our warlike engins, weapons and armour we assaile them, they will but flout us for our labour: faith, knowledge, hope, prayer, teares, sighes, groanes, &c. will have enough to doe ere those holds be pulled downe.*

*2. The sinne, which doth so easily beset us; and hangerh so fast on us: whereof of our selves*

*Heb. 12.1.*

selves we can no more be rid,  
then a little childe is able to  
encounter a Gyant ; which  
sticking ( as it were ) in our  
marrow and bones, wee are  
as unable to shake off, as the  
black-more his colour, or the  
leopard his spots.

Names  
from its  
effects.

Iob. 14. 4.  
Why ter-  
med an  
uncleane  
thing.

Mat 15. 18.

Rom. 6. 6.

Its effects ; so it is termed,

1. *An uncleane thing ; who  
can bring a cleane thing out of  
an uncleane* (saith Iob ?) un-  
cleane, as in its owne na-  
ture, being contrary unto  
God, who is holines and pu-  
ritie it selfe : so in respect of  
us who are defiled thereby,  
according to that of our Savi-  
our. *But those things which pro-  
ceed out of the mouth, come forth  
from the heart, and they defile  
the man.*

2. *The body of sinne ; as not  
onely*

onely being in it selfe a monstrous body (in which respect the names of Serpents, Vipers, Lyons, Bears, ravening Wolves, wild Swine, Asses, &c. are in Scripture ascribed unto those, in whom there is nothing else but flesh and corruption) but also daily bringing forth in us a monstrous brood of noysome lusts, by all meanes provoking, egging, and inticing us to fulfill the same.

3. *The motions of sinne*; as which are continually stirred up by in-borne corruption in the heart and in the minde; and doe incite a man, and as it were sollicite him to sinne, which being in themselves sinfull, and comming from sinne; so they egge unto sinne, and

Why termed the body of sinne.

Rom. 7. 5.  
Why termed the motions of sinne.

and beget workes which are sinfull: hence Saint *Paul* describing simple women that are carried away as a prey by cunning seducers, thus speaks of them, that *they are led with divers lusts*, that is, (as the word signifieth) *acted and moved, impelled and driven this way and that way by many evill motions and lusts.*

2 Tim. 3. 6.

Ro. 7. 23.

4. *A warring law in our members, even a law in our members warring against the law of our minde, and bringing us into captivitie to the law of sinne which is in our members: whereunto is agreeable that of Saint Peter: Abstaine from fleshly lusts which warre against the soule: and that of S. Paul unto the Galatians; The flesh lusteth against the spirit, and the spirit*

1 Pet. 2. 11.

Gal. 5. 17.



*Spirit against the flesh, and these are contrary the one to the other.*

5. *The body of death.* O wretched man that I am (saith S. Paul) who shall deliver me from the body of this death? A body of death, as being a deadly thing deserving both temporal and eternall death, as working the death both of body and soule, as engendring and bringing forth a brood of deadly sinnes, being nothing else but dead workes, as being a most deformed and misshapen body; yea destined to everlasting death, condemned to die, and to death must goe.

6. *The lust of concupiscence;* as elsewhere, *evill concupiscence;* as being the loathsome fountaine whence the filthy streames

Ro. 7. 24.

Why termed a body of death

Iam. 1. 14. 15.

Heb. 6. 1.

Gal. 5. 24.

i Thef. 4. 5.

Col 3. 5.

streames of uncleannesse abundantly flow.

Heb. 3. 13.

Eph. 4. 22.

Why termed de-  
ceitfull.

7. *The deceitfulnesse of sinne;* as unto the *Ephesians*; *deceitfull lusts*, as which in the end, notwithstanding of all their faire shewes, and goodly pretences, will certainly delude and coozen us, if wee repose any confidence therein.

Heb. 12. 15.

8. *A root of bitternes*; which springing up in us, doth both trouble and defile us, dayly producing in us much bitter fruit, the corrupt fruit of evill.

Iam. 1. 14.

9. *Entising lust.* But every man is tempted when he is drawn away of his owne lust and entised, saith Saint *Iames*. Entising as well endevoreth no lesse to intrap us, then *Dalilah* did *Samson*; *Thamar*, *Iudah*; fishers and

and fowlers, by their baits, fishes and fowles.

Its ayme, and end; so is it termed.

*The law of sinne in our members*; as which would as a law domineere over us. So also *The body of death*; as which would bring upon us death, both the *first* and the *second*; death corporall, spirituall, and eternall.

This our naturall corruption, those our inordinate lusts and affections, under what *forme* soever, by what *name* soever warring against us, are wee valiantly to encounter: yea, those very *names* ascribed thereunto, do not a little further us in the discovery of the same: as by our reviewing of them may thus appeare.

C

I. If

Names  
from its  
ayme and  
end.  
Rom. I. 23.

24.

Conclusions drawn  
from the  
names  
whereby  
this our  
enemy is  
decyphered.

Rom. 8. 7.

Rom. 7. 24.

1. If it bee *enmitie against God, and the body of death*, then it is one of the three great enemies of God and mans salvation.

Rom. 7. 17.

Rom. 7. 23.

2. If it bee *sinne that dwelleth in one; and the law of sinne in our members*, then it is a domesticall and so a more dangerous enemy.

Psa. 19. 12.

Rom. 8. 21.

Psal. 51. 5.

Col. 3. 5.

Rom. 7. 8.

2. If it be a *secret sinne; the evill imagination of mans heart from his youth; the sinne wherein we are conceived and borne; the Old man; sin (out of measure sinfull:)* then as there is no small skill to be used to finde it out; so in like manner is not the same to be slighted.

Gal. 5. 24.

Ro. 13. 14.

Col. 3. 5.

Ro. 8. 13.

Eph. 2. 3.

4. If it be *the flesh; the lusts of the flesh; Earthly members; The deeds of the body; The desires of the flesh, and of the mind:*

Then

Then is the same pleasing unto flesh and blood; after an especiall manner delightfull unto mans corrupt nature.

5. If it be *strong holds*; the *sinne that doth so easily beset us*; a *warring law in our members*; then it is powerfull; not easie to be overcome.

1 Cor. 10. 4.

Heb. 12. 1.

Rom. 7. 24.

6. If it be the *motions of sin*, and *entising lust*; then will not it let us alone, though wee would peaceably entertaine the same.

Iam. 1. 14.

7. If it be the *vanitie of the minde*, the *deceitfulness of sin*; *deceitfull lusts*: then how pleasing soever for the present, will it in the end prove treacherous unto us.

Eph. 4. 17.

Heb. 3. 13.

Eph. 4. 22.

8. If it be an *uncleane thing*, a *monstrous misshapen body of sinne*: then is it that whereof

Iob. 14. 4.

Ro. 6. 6.

wee are to bee ashamed, and which is of us both to be abhorred and loathed.

Heb. 12. 15.

9. If it be a *roote of bitternesse*: then as there is no true pleasure to be found therein, and it selfe is the ground of all actual transgressions, whether in word or deed, which are daily stirred up thereby; so if it be not daily wrought upon, and the branches thereof lopt off by the axe of Gods word; the same will prove so hard, and the branches thereof so many, so great, and so wreathed together, that our after-labour will be but labour in vaine.

Thus of the enimie to bee encountred, with the names of treachery, tyranny, cruelty, sensualitie and guile so plainly,

plainly, (as it were in capital letters) written on its forehead; that hee that runneth may reade them, and accordingly avoid the danger: And so of the *first particular.*

---

C 3      CHAP.



## CHAP. II.

That the Flesh, with the  
lusts and affections ther-  
of, is to be encountred.

**N**O smal difference there  
is betweene our *tempo-  
rall* and *spirituall* adversaries :  
with *those* wee both may and  
must be reconciled; with these  
to admit of reconciliation, is  
no lesse impossible then un-  
lawfull : *Those* may love us,  
and (howsoever) we must love  
them : *These* will alwaies hate  
us, and we must alwaies hate  
them : with *those* we may for

Differences  
betweene  
our tempo-  
rall and  
spirituall  
enemies.



a long time live in peace ;  
howsoever carry our selves  
peaceably towards them :  
with *these* wee both are and  
must be daily at deadly feud ;  
yea though wee would let  
them alone, yet will not they  
let us alone ; and by our not  
encountring them, doe we en-  
courage them the more ea-  
gerly and fiercely to set upon  
us. Such is the *flesh*, a deadly,  
daily, trecherous, tyrannicall,  
domesticall, & guilfull *enemy* ;  
it daily and by severall waies  
would destroy us : according-  
ly must we daily and duly de-  
fire and seek its ruine ; *casting*  
*downe imaginations, and every*  
*high thing that exalteth it selfe*  
*against the knowledge of God, and*  
*bringing into captivitie every*  
*thought to the obedience of Christ.*

2Cor. 10. 5.

A dutie which is in the Scripture both commanded and commended: the true nature thereof being both largely and significantly portrayed therein; as also the constant practise thereof, under most Exhortations unto Repentance, renovation, regeneration, mortification, and the like, implicitly urged.

This is,

*To deny our selves.*

Mat. 16. 24.

Mat. 19. 12.

*To make our selves spiritually Eunuchs for the Kingdome of Heavens sake.*

11. 14. 33 .

*To forsake all that a man hath.*

Rom. 6. 2.

*To be dead to sinne.*

Ro. 6. 3. 4.

*To be baptised into Christs death, and buried with him by baptisme into death.*

To

To be circumcised, with the  
circumcision made without hands.

To hate our life in this world.

To enter in at the strait gate.

To make a covenant with our  
eyes; set a watch about the dore  
of our lips; rule our spirit; and  
take heede to our wayes.

To be turned from darknes  
to light, and from the power of  
Sathan unto God.

To arise from the dead.

To break up our fallow ground.

To circumcise our selves to  
the Lord, and take away the fore-  
skinne of our heart.

To wash our heart from wic-  
kednesse.

To loath our selves for the  
evils which wee have committed  
in all our abominations.

To rent our hearts, and turne  
unto the Lord our God.

Col. 2. 11.

Ioh. 12. 25.

Mat. 7. 13.

Iob. 31. 1.

Psal. 141. 3.

Pro. 16. 32.

Psal. 39. 1.

Act. 26. 18.

Eph. 5. 14.

Ier. 4. 3.

Ier. 4. 4.

Ier. 4. 14.

Ezek. 6. 9.

Joel. 2. 13.

Tit. 2. 12.

To deny ungodlinesse and  
worldly lusts.

1 Cor. 9. 27.

To keepe under our body, and  
bring it into subjection.

1 Pet. 4. 1.

To suffer in the flesh and cease  
from sinne.

Mat. 13. 44.

To sell all that we have, and  
buy the field with the treasure  
therein.

Psal. 45. 10.

To forget our owne people, and  
our fathers house.

Yea, such is the goodnesse  
of God towards us, that (un-  
der what *name* soever, after  
what *manner* soever this our  
*enemy* commeth against us) we  
are instructed how to deale  
with the same, and avoid the  
foile.

Behold, it commeth against  
us, with its *name* written on  
its *fore-head*: How readest  
thou?

*The evill imagination of mans heart from his youth.*

Wee must not walke any more after the imagination of our evill heart: vaine thoughts must not be suffered to lodge within us: wee must cast downe imaginations, and every high thing that exalteth it selfe against the knowledge of God.

*An uncleane thing.*

Let us clense our selves from all filthinesse of the flesh and spirit, perfecting holinesse in the feare of God: wee must bee sanctified and clensed with the washing of water by the word: wee must wash our heart from wickednes, that we maybe saved: we must get our hearts sprinkled; & our bodies washed with pure water: we must purifie our selves in obeying the truth throgh the spirit.

*Secret*

Gen. 8. 21.

Ier. 3. 17.

Ier. 4. 14.

2 Cor. 10. 5.

Iob. 14. 4.

2 Cor. 7. 1.

Eph. 5. 26.

Ier. 4. 14.

Heb. 10. 22.

1 Pet. 1. 2.

Psal. 19. 12.

*Secret finnes.**Ibid.*

Wee must call upon God to be informed thereof, and accordingly clensed thereof.

Psal. 51. 5.

The sinne wherein we are conceived and borne.

*Ibid.* . 7.

Wee must call upon God to purge, wash, and clense us therefrom. To bring us with the word of truth, that wee may be a kinde of first fruits of his creatures: borne againe, borne of water and of the Spirit; and so in Christ, new creatures.

Iam. 1. 18.

Ioh. 3. 3. 5.

2 Cor. 5. 17.

Rom. 6. 6.

The body of Sinne.

*Ibid.*

The same must be destroyed: knowing this (saith Saint Paul) that our old man is crucified with him, that the body of sinne might be destroyed; that henceforth wee should not serve sin. The same in like manner must bee put off,

Col. 2. 11.

off, as the same Apostle writeth elsewhere.

The motions of sinne.

We must not lodge them; either slight them; but according to the meanes of knowledge bestowed upon us, oppose them, lest wee become *vaine in our imaginations*, and God in justice give us up unto *vile affections*.

Sinne.

We must be dead thereunto: wee must not let it reigne in our mortall body to obey it in the lusts thereof: either yeeld our members as instruments of unrighteousnes unto sin: we must wash our hearts therefrom: we must refuse to enjoy the pleasures thereof.

Sin that dwelleth in one.

We must not consent thereunto

Rom. 7. 5.

Ier. 4. 14.

Rom. 1. 21.  
26.

Rom. 7. 8.

Rom. 6. 2.

Rom. 6. 12.

Rom. 6. 13.

Ier. 4. 14.

Heb. 11. 24.

Rom. 7. 17.

Ro. 7. 30.

unto; but so oppose it, that we may say with Saint Paul, now if I doe that I would not, it is no more I that doe it, but sinne that dwelleth in me.

Ro. 7. 23.

A warring law in our members.

Ibid.

The law of our minde must warre against the same; that as, the flesh lusteth against the Spirit, the spirit may in like manner lust against the flesh.

Ro. 7. 24.

The body of death.

We must be sensible therof, and even long to bee delivered therefrom, saying with Saint Paul, O wretched man that I am! who shall deliver me from the body of this death?

Ibid.

Rom. 8. 1.

Flesh.

Gal. 5. 24.

We must crucifie the same:

Rom. 8. 1.

we must not walke after the same;

Rom. 12. 8.

we must not live after the same;

we



*we must not make provision for the flesh, to fulfill the lusts thereof; wee must not warre after the flesh; wee must not minde the things thereof.*

Ro. 13. 14.

2 Co. 10. 3.

Rom. 8. 6.

*Enmitie against God.*

Rom. 8. 7.

*Wee must not favour the same, either yet enter into any termes of reconciliation therewith, as which is not subject to the Law of God, neither indeed can be.*

*Ibid.*

*The deeds of the body.*

Rom. 8. 13.

*Wee must through the spirit, mortifie the same, that wee may live.*

*Ibid.*

*The lusts of the flesh.*

Gal. 5. 16.

*Wee must not fulfill them: we must crucifie the same; we must not be led away with them; wee must not be drawne away of them; wee must not bee allured through*

Ro. 13. 14.

Gal. 5. 24.

2 Tim. 3. 6.

Iam. 1. 14.

2 Pet. 2. 18.

1 Pet. 2. 11.

through them; we must abstaine from them.

2 Cor. 10. 4.

Strong holds.

Ibid.

The weapons of our warfare must not be carnall, but mighty through God, to the pulling down of them.

Eph. 2. 3.

The desires of the flesh and of the minde.

Ibid.

We must not fulfill them, as heretofore we have done: but enter into a covenant to seek the Lord God of our Faithers, with all our heart, and with all our soule.

2 Chro. 15.  
12.

Eph. 4. 17.

The vanity of the minde.

Ibid.

We must not henceforth thus walke as other Gentiles walke; but endeavour to bee renewed in the spirit of our minde, transformed by the renewing of our minde, and changed into the image of God from glory to glory,  
even

Eph. 4. 23.

Rom. 12. 2.

2 Cor. 3. 18.

*even as by the Spirit of the Lord,  
that Christ may be formed in us,  
and as we have borne the image of  
the earthy, we may also beare the  
image of the heavenly Adam.*

*Earthly members.*

*We must mortifie them; we  
must put them off; we must not  
yeeld our members, as instru-  
ments of unrighteousnesse unto  
sinne.*

*The old man.*

*We must put off concerning  
the former conversation, the old  
man which is corrupt, according  
to the deceitfull lusts; not con-  
tenting our selves till wee  
know assuredly, that our old  
man is crucified with Christ.*

*The lust of concupiscence.*

*Every one of us should know  
how to possesse his vessell in san-  
ctification and honour, not in the  
lust*

*Gal. 4. 19.*

*1 Cor. 15.  
49.*

*Col. 3. 5.*

*Ibid.*

*Ibid. 8.*

*Rom. 6. 13.*

*Col. 3. 9.*

*Eph. 4. 22.*

*Rom. 6. 6.*

*1 Thes. 4. 5.*

*Ibid.*

## The destruction of

lust of concupiscence, even as the Gentiles which know not God.

Heb. 3. 13.

The deceitfulnesse of sin.

*Ibid.*

We must exhort one another daily, while it is called to day, lest any of us bee hardened through the deceitfulnesse of sinne.

Heb. 12. 1.

The sinne which doth so easily beset us.

*Ibid.*

We must lay aside every weight, and the sinne that doth so easily beset us; that we may runne with patience the race that is set before us: yea, wee must even resist unto blood, striving against sinne.

*Ibid.* 4.

Heb. 12. 15.

A root of bitternesse.

*Ibid.*

We must looke diligently, lest any of us fail of the grace of God, and so this roote of bitternesse springing up trouble us, and thereby many be defiled.

Iam. 1. 14.

Enticing lust.

We

We must be carefull *not to be allured thereby, lest being of the same overcome, of the same we be brought in bondage.*

In a word.

We must alwaies walke so warily and circumspectly, that in what *kind* soever, after what *manner* soever, under what *name* soever, this our dangerous and deadly enemy shall assaile us, wee may instantly oppose it, resist it, strive against it, give it the foile. Thus, that *the Flesh with the lusts and affections thereof is to bee encountred;* and so of the second particular.

2 Pet. 2. 18.  
19.



## CHAP. III.

By whom the Flesh with  
the lusts and affections  
thereof is to be encoun-  
tered.

The godly  
are the on-  
ly mortifi-  
ers of sin.

Iam. 1. 18.

Act. 15. 9.

**T**He persons which are to  
performe this dutie, and  
by whom alone the same is  
indeed performed, are the  
children of God, *whom of his  
owne will hee hath begotten with  
the word of truth; purifying their  
hearts by faith: and bestow-  
ing upon them as well a true  
sight and sense of sinne, as an  
unfained hatred and detesta-  
tion*

tion of the same : they are such as have the spirit dwelling in them, through which they mortifie the deeds of the body. And they that are Christs have crucified the Flesh with the affections and lusts, saith the same Apostle : they are such (as having learned Christ, and beene taught by him ) put off concerning the former conversation the old man, which is corrupt, according to the deceitfull lusts: they are such as have put off the old man with his deeds, and have put on the new man which is renewed in knowledge after the image of him that created him : they are such as are already called to the knowledge of our Lord Jesus Christ, and to the beliefe of his glorious Gospel, men and women already sanctified

Rom. 8.13.

Gal. 5.24.

Eph. 4.22.

Col. 3. 9.  
10.

Psal. 40. 6.

Aa. 26, 18.

Sanctified and in part regenerate, even those whose eares are already digged, the r eyes opened, and themselves turned from darknesse to light, and from the power of Satan unto God; must take unceffant and unwearied paines, with constant and perpetuall endeavours more and more to subdue, beate downe, mortifie, crucifie, destroy and vanquish all and every of these wicked, sinfull, and unlawfull affections, lusts, inclinations and habits that are in them, till they have even pulled them up by the roots, and cast them quite out of their hearts.

Even the best of Gods children have corruption.

I. It is manifest enough, that there is even in the best and most holiest of Gods children a great deale of corruption,



tion, *an evill eye which must be pluck'd out, and a bad hand that must be cut off*: not a few spots, and wrinkles, infirmities and imperfections, evill lusts and affections which must be done away while they are here on earth, (how farre soever they are proceeded in the new birth) they doe but *know in part*: there is something lacking in their *Faith*, so in their *Love, Ho'i nesse, Humility*, and such other *graces*; even *Elias* himselfe being *subject to like passions as we are*. And this the Lord suffereth for the greater *glory* of himselfe, *disgrace* of Sathan, and *good* of his own children. Needs must it tend greatly to the praise and glory of God, shame and disgrace of the Devill, that  
the

Mar. 9. 43.

1 Cor. 13. 9.

1 Thes. 3.  
10.

Iam. 5. 17.

Why corruption is  
suffered to  
abide in  
Gods children.

the Lord knoweth how, and is able to keepe and preserve such weake and feeble vessels as we are against all the power of Hell: and to make them Conquerers over Sathan in that very flesh, which is so polluted with sin, and was once depraved by the Divell. No lesse tendeth the same to our good, God being pleased hereby to humble us, and to exercise those gifts and graces of his Spirit that hee hath bestowed upon us.

Gods children must not winke at their owne sins.

2. It is no lesse evident, that they are not to connive at their owne sinnes, are not to beare with sin in themselves; nay, of all others must walke most circumspectly, lest either through sinne they doe wound their owne consciences,

ces, or give occasion unto the enemies of God to blaspheme.

3. Its also without question, that the lesse carefull they are in subduing their lusts, & the more they are by them sleighted, they get the greater strength, and put the Saints to a great deale of trouble which they might have easily avoided.

4. It is (in like manner) found true by experience, that on them alone God is pleased to bestow the grace of *Mortification*, and unto them alone, so to blesse the *meanes* tending thereunto, that they become *effectuall*. True it is, that as of old, the *Philosophers* by the very light of Nature, abstained from  
D most

The more corruption is sleighted the more it encreaseth.

The grace of mortification bestowed only upon the Saints.

Many seem to have it; who notwithstanding have it not.

most grosse sins, out of their love unto Vertue, writing excellent Bookes in the commendations therof: by whose painfull labours (thogh hereby they gained unto themselves not any thing else but humane applause, or the commendations of men) God of his mercy did much good unto others, (as the Bees gather honey to the profit of others, not their owne) they in the meane time glorying in those vertues, and condemning others better then themselves, who notwithstanding never knew the inward working of chastitie, temperance, modestie, humility, gravity, and the like vertues, by themselves commended (not unlike the *Pharisees*, whose life outwardly

ly seeming blamelesse, as also their crueltie, greedines, and pride, artificially covered under the vaile of outward Preaching, Prayer, Almshouses, Phylacteries, and such like, wanted not they applause of the people, howsoever inwardly they were wholly unmortified, and uncircumcised in heart) so there are now not a few whose carriage is outwardly commendable and their conversation unblameable, especially at some times, and in some companies; yea, who often outstrip even the *children of God*, in bridling their tongue, and restraining their passions of anger, griefe and the like, which notwithstanding are yet in their sinnes, daily de-

Isai. i. 13.

Pro. 21. 27.

Mat. 5. 20.

nying the power of godlines, wholly ignorant of their inward heart; yea such, of whom it may bee truely said, that *their Oblations are vaine, their Incense and Sacrifice (even their best and most pious workes) abomination unto the Lord; and except their righteousness doe exceed the righteousness of the Scribes and Pharisees, they shall not enter into the kingdome of heaven.*

5. Neither can it be denyed, but that as the Lord is pleased to bestow on them alone the *grace of Mortification*, and unto them alone, so to blesse the *meanes* tending thereunto, that in them they become *effectuall*: so they are the onely persons which labour and endeavour for the same

The godly  
the onely  
persons  
which doe  
in truth labour  
for  
Mortification.

same in sinceritie and truth; which by all meanes possible labour to obtaine this precious jewell, and hid *Manna* of inward grace, the *Circumcision* of the heart; and are accordingly blessed in their expectation: They know that all the worshippers of God must worship him in Spirit and truth: They understand that God is light, and in him is no darknes, who beholds all iniquitie, especially inward, whereof Angels, Divels and Men may be ignorant: They have also that glorious knowledge, that Christs Spouse is all glorious within, as accordingly must all the *Bride-Maidens*, arrayed with the glorious garments of the needle-worke of the Spirit; who shall bee presented

Ioh. 4. 24.

i Ioh. 1. 5.

Psal. 45. 13.

*chast Virgins to Christ; and who having fought hitherto against the evill one, and kept their garments unspotted with the corruption that is in the world through lust; as through grace they have begun in the Spirit, so through grace they shall end in the Spirit, and not in the flesh. How then can it otherwise be, but that they should practise this duty of Mortification? but that being thus endued with the Spirit of grace and of glory, they should obey the good motions thereof, inspiring them, and knocking at the doores of their soules, to the keeping especially of their hearts with all diligence?*

Pro. 4. 23.

Between them and the rest of the world *grace* hath made such a change, as there is betweene



*Simil.*

tweene them that dwell in a faire house of great height, and full of many great lights, and them that dwell in a low dark house, whose windowes remaine alwayes shut, those can discerne in a manner of every thing, these not take notice or view any thing. So the Saints through the abundance of the light of God in them, can espie even a moate in the Soule, whereas the ungodly who will not permit the holy light of Gods convicting, reprovng, improving word to have passage in them, abide still in darknes, having their hearts haunted, as it were with *Zim*, *Ochim*, and *Jim*, in stead of more comfortable guests.

Difference  
betweene  
the godly  
and the un-  
godly.

1sa. 60. 21.

The Saints know that God

D 4

dwels

dwels in their hearts, as his owne Tabernacle, with the Sonne and holy Spirit, which therefore must be well kept, clenfed, purified, and washed by the blood of Christ, and water of his sanctifying Spirit, that uncleannes may not enter therein.

2 Chron.  
23. 13.

Simil.

To this end, as *Iehoiada* the Priest put a great guard of *Princes & Preists* about young *Ioas*, that wicked *Athalia* could not come at him to harme him; which made her cry out *Treason, Treason*. So the Saints lest *Sathan* should at any time get entrance into them, get themselves garded by the word and Spirit, Prayer, Repentance, Watchfulness, holy feare to offend God, and grieve the Spirit *by whom they*

*they are sealed unto the day of Redemption: yea as the Elders which sate with Elisba in his house, at his command shut the dore upon bloody Iorams messenger, and held him fast thereat, the sound of his masters feete being behind him; so the Saints understanding that evil motions are as it were Sathans messengers, or harbengers, to take up his lodging for him, whom he immediately followeth, through grace, they so resist the same, that either they doe not enter, or if they enter, they get no footing, and are compelled speedily to depart.*

*In the wicked indeed hee getteth a renewed entry at his owne pleasure; but not so in the Saints, Hee seekes*

Eph 4.30.

2 King. 6.  
32.

*Simit.*

rest, but heere hee finds none.  
Thus that the *Saints* doe, and  
are to encounter the *Flesh*, with  
the *Lusts* and *Affections* there-  
of: and so of the third *Par-*  
*ticular*.

---

CHAP.



## CHAP. IV.

Why the **FLESH** with the  
*lusts* and *affections* there-  
of is to be encountred.

**N**Ot without cause are  
wee to encounter this  
our **Enemie**, and doe what in  
us lyeth to oppose it, resist it,  
subdue it, destroy it, if either  
we consider it, our selver, or  
others.

*It*, and that both in regard  
of the *nature* thereof, and ef-  
*fects* produced thereby.

*Its nature*, vile, odious, abo-  
minable, vgly and loathsome,  
like

Reasons  
why the  
Flesh is to  
be encount-  
red.  
From its  
nature.

like the vomiting of a dogge, a  
*Sowes wallowing in the mire.*  
 The Scripture doth according-  
 ly decipher it by the names  
 of *filth, filthy garments, filthi-  
 nesse of the Flesh and Spirit. The  
 Worlds pollutions, unclean-  
 nesse, a defiling thing,* and the  
 like. Thus if a man should  
 view it even as it is, in its own  
 proper colours, he could not  
 but loath and abhorre the  
 same.

Isa. 4. 4.  
 Zech. 3. 3.  
 2 Cor. 7. 1.  
 2 Pct. 2.  
 20.  
 Rom. 6. 19.  
 Mat. 15. 11.

From its  
 effects.  
 Rom. 6. 21.  
 Shamefull.

Rom. 6. 16.

Heb. 3. 13.

*Its effects*, both *shamefull*,  
 and *hurifull*. Shamefull, as  
 which maketh men and wo-  
 men its vassals and slaves (for  
*to whomsoever we yeeld our selves  
 servants to obey, his servants we  
 are to whom wee obey*) coozen-  
 ing and deceiving them at its  
 pleasure; proffering as large-  
 ly as the Devill sometime did  
 Christ:

Christ: *All these things will I give thee if thou wilt fall downe and worship mee.* But in the meane time not being able to performe any whit of its promises. Hurtfull, as whose pleasure is onely momentaneall, but bitternesse everlasting, yea, which warreth against mens soules, bodies, posterity, goods and good name. Soules, by blinding their understanding, reason, and judgement, and bringing them to a reprobate sense: so that they will not bee brought to the knowledge of the truth, but are like the *deafe Adder that stoppeth her eare, which will not bearken to the voice of charmers; charming never so wisely; even who will not heare the Law of the Lord.* So, by taking away  
their

Mat. 4. 4.

Hurtfull.  
Iob. 20. 5.  
6. 7. 8. &c.

To our  
Soules.

Psal. 58. 5.

Isa. 30. 9.

Hos. 4. 11.

i Tim. 6. 10.

Pro. 6. 32.

Psal. 39. 6.

Iob. 15. 20.

their heart, and piercing them  
 thorow with many sorrowes. So  
 by destroying their soules. So by  
 seducing the will and affections,  
 and making them worse and  
 worse, every unmortified Lust  
 being a wound in the Soule, a  
 gash in the Conscience: so by  
 inclining the Soule to main-  
 taine those sinnes, whereun-  
 to they themselves are prin-  
 cipally addicted: so by dis-  
 tempering their soules, that  
 there's no peace therein, they  
 themselves disquieting them-  
 selves in vain, travelling in paine  
 all the dayes of their life, sinne  
 not suffering grace, as it were  
 to manifest it selfe in the least  
 measure unto those, but di-  
 sturbing them by unnaturall  
 thoughts, as by the insatiabili-  
 ty of that whereunto it inci-  
 teth.



teth. The *Sluggard* must have a little more *sleepe*, the *Drunkard* a little more *drink*; the *covetous* more *money*; the *lascivious* more *Concubines*. So, by its *importunitie* which will admit no deniall, forcing them oftentimes to commit what in their judgement they doe not approve. So by promising them *contentment* which notwithstanding they finde not, there being indeede neither pleasure nor profit in sinne. So by galling their *Conscience* after the commission thereof, whether in adversity or prosperity, as the examples of *Ahab* about *Naboths Vineyard*; and *Belsazzar*, when he drunk wine with his *Concubins* in the *vessels of the house of the Lord* sufficiently imply, where-

i King. 22.

27.

Dan. 5. 6.

Lev. 26. 36.

To our bodies.

Pro. 23.  
29.Deut. 28.  
28.

Rom. 6. 23.

Pro. 14. 13.

Pro. 17. 22.

Psal. 32.  
3. 4.To our  
sterility.Deut. 28.  
18.

whereby it commeth to passe that they *feare when there is no cause of feare*. Bodies both directly and indirectly : directly, as which occasioneth bodily diseases and distempers ; as (in like manner) death it selfe : indirectly, by affecting or inflicting the minde, whereby the body cannot but be so disquieted, that *even in laughter the heart is sorrowfull* ; and the end of that mirth is heavinessse : for *a merry heart doth good like a medicine, but a broken spirit drieth the bones* : as David found by experience. *Posterity*, as the examples of Pharaoh, Ahab, Ieroboam, Iehu, with others manifest, according to that of Moses from the Lord. *If thou wilt not hearken unto the voice of the Lord thy God,*

God, &c. cursed shall be the fruit  
of thy body. In Hell, when ma-  
ny both Parents and Chil-  
dren shall meet, these may  
blame those as the especiall  
cause of their Condemnation.  
Goods both directly and indi-  
rectly, directly, as because of  
the whorish Woman, a man is  
brought to a morsell of bread :  
whereof the Prodigall Sonne  
had particular experience.  
Indirectly, as which bringeth  
a curse upon the goods which  
they have painefully gotten  
by gracelesse children. Un-  
faithfull servants, costly (tho  
fruitlesse) Physicke, and such  
like. So that often, what they  
earne is put as it were in a bagge  
with holes, and what they pain-  
fully gather is heaped up to give  
to him that is good before God.  
Yea,

To our  
goods.  
Pro. 6. 26.

Luc. 15. 16,

Hag. 1. 6.

Eccles. 2.  
6.

Eccles. 6. 2.

Iob. 27. 16.  
17.

Iob. 20. 15.

Psal. 69.  
22.  
To our  
good name.

Pro. 10. 7.

Iob. 20. 7.

Yea, sometimes it falleth out that a man to whom God hath given riches, and treasures, and honour, and he wanteth nothing to his soule of all that he desireth; yet God giveth him not power to eate thereof, but a strange man sha'll eat it; agreeable to that of Iob. Though he should heape up silver as the dust, and prepare rayment as the clay, he may prepare it, but the just shall put it on, and the innocent shall divide the silver. As a little before, Hee hath devoured substance, and hee shall vomit it; for God shall draw it out of his belly; yea, God maketh their Table a snare unto them. Good name, according to that of the wise man. The name of the wicked shall rot: and that of Iob, He shall perish; for ever like his dung. It makes them odious both

both to *God* and good men.  
Is not the *Flesh* then with the  
*lusts* and *affections* therof to be  
encountred? Is not the same  
to be mortified, as in regard of  
its *nature*: so the wofull and  
dangerous *effects* of the same.

*Our selves.*

First, because wee have so  
*promised* and *vowed* in *Baptisme*;  
as also often *renewed* the same  
at our *participatiō* of the *Lords*  
*Supper*, even to forsake the  
*Devill*, and *all his workes*, the  
*pomps* and *vanities* of the *wicked*  
*world*, and *all the sinfull lusts* of  
the *Flesh*. If then wee would  
not become forsworne and  
perjured persons, as it were  
Souldiers forsaking their co-  
lours, casting downe their  
weapons, and running away  
from their Captaine: we must  
faith-

Reasons  
from our  
selves.

I

faithfully keepe touch in the performance of our Covenant; accordingly arming our selves to this battell.

2

1 Pet. 1. 14.

15.

16.

Secondly, because wee are called with an holy Calling; As obedient children (saith Saint Peter) not fashoning your selves according to the former lusts in your ignorance; but as he which hath called you is holy, so be yee holy in all manner of conversation. Because it is written, be yee holy, for I am holy.

3

Rom. 8. 7.

Thirdly, Because we professe our selves to bee the children of GOD, and so consequently enemies unto our owne corruptions, which are enmitie against GOD.

4

Rom. 8. 13.

Fourthly, because If wee live after the Flesh we shall die; but if through the Spirit, we doe

mor-

*mortifie the deeds of the body,  
we shall live.*

Fiftly, Because at the length  
we shall be victorious against the  
same. God will so accept of  
our weake endeavours, that he  
will more enable us to hold  
on; yea, so strengthen us,  
that through him wee shall  
do valiantly in crucifying this  
Old man, mortifying these  
earthly members, subduing  
this body of Sin, and putting  
to death this body of death.  
We are weake indeed in our  
selves, but if God be with us,  
who can prevaile against us? not  
Goliath against David, our gy-  
ant-like sinnes against us, be-  
ing under the *Almighties* pro-  
tection, and clothed with the  
*Armour of God.*

Sixtly, because the more we  
yeeld

5

Rom. 8. 31.

6

Pro. 30. 15.

2 Pet. 1. 4.

*yeeld unto our lusts, the more will they insult over us; being so unreasonable that they are never satisfied; like the horseleech whereof the Wiseman speaketh, that the more it is given, the more it craves, and is never satisfied: like the fire, which the more is cast into it, burneth the more: yea, notwithstanding whatsoever corruption is in the world hath proceeded from lust, yet is not contented, but still desireth to corrupt more. If thou give it an inch, it will take an ell: if it can get but in its head; it wil quickly wind in its whole body. If it once take possession of the Soule, it will not be an easie matter to dispossesse the same: entertainest thou it in any measure? it will quickly force*



force thee to give it good entertainment.

Others, G O D.

First, because *Sinne is Gods* *enemie*. Every Lust hath in it the seed of Rebellion, and as it increaseth, so rebellion increaseth.

Secondly, because *the same* *grieveth him*, as which opposeth his Mercy, Truth, Patience, love, and every thing else in him, if we must not doe that which will grieve our earthly Parents, much lesse that which grieveth the *God* of Heaven.

Thirdly, because *he enjoyneth us to performe this Dutie*, whose Commandements doe not admit of a Dispensation: yea, binde our Consciences, and impose upon our Soules

Reasons  
from ●-3  
thers.  
G O D.

I

2

*Simil.*

3

a

a necessity of doing what he commands.

CHRIST.

*Christ.*

Whose *death* through our sinfull *lusts* is despised, his worke of Redemption vilified, his most precious blood trod under foot, and himselfe as it were pull'd downe from Heaven, and crucified afresh.

SPIRIT.

*The Spirit.*

Who is hereby extreamly both tempted, grieved and quenched, yea forced to withdraw it selfe (as it were) and to forbear those comfortable operations, which it did once worke for our good, inso much as at length wee shall have no feeling of it, and scarce bee able to discern

whether it bee in us at all,  
yea or no.

*The holy Angels.*

The holy  
Angels.

Who rejoycing at the con-  
version of sinners, doe there-  
fore grieve at their impeni-  
tencie.

*The Saints departed.*

The Saints  
departed.

As whose consummation  
of blisse is through us hinde-  
red; for if wee belong unto  
God, they without us cannot  
be glorified; if Reprobates,  
our finnes must be ripe, and  
come to the height ere ever-  
lasting judgements shall bee  
inflicted on us, till which time  
neither can they be perfectly  
glorified.

*Alive.*

Alive.

As who grieve at our impi-  
eties, mourne for the abomi-  
nations by us committed.

E

The

The wic-  
ked.

I

Col. 3. 7.

2

1 Sam. 2.  
17.

Ier. 2. 33.

The crea-  
tures.  
Hof. 4. 2.

Rom. 8. 20.  
21.

*The wicked.*

First, because they walke after their lusts, whose lives are **not** fit patternes for our imitation.

Secondly, because through our wickednesse, they will be the more encouraged to goe on in Sinne, as the Israelites by the evill example of *Eli's* Sonnes. To which purpose the Lord by the Prophet *Jeremiah*. *Why trimmest thou thy way to seeke love? therefore hast thou also taught the wicked ones thy wayes.*

*The Creatures.*

As upon whom judgements are inflicted for mens sinnes and which being for our cause made subject to vannie, groane for the day of Redemption: when they shall be delivered

*livered from the bondage of corruption, into the glorious liberty of the children of God.*

*I may adde,  
The Devill himselfe.*

The Devil  
himselfe,

*As who shall thus displease him, Gods adversary, and our most deadly enemy.*

*Yea else;*

*Notwithstanding of our outward Profession, our Religion is but vaine; for hee is not a Jew which is one outwardly, neither is that Circumcision which is outward in the Flesh; but he is a Jew which is one inwardly, and Circumcision is that of the heart, in the Spirit, whose praise is not of men, but of God. Thus why the Flesh with the lusts and affections thereof is to be encountred: and so of the fourth particular.*

Rom. 2. 29.



## CHAP. V.

After what manner the  
*Flesh* with the *lusts* and  
*affections* thereof is to  
 be encountred.

Skil requi-  
 site in en-  
 countring  
 the *Flesh*.

**A**S in temporall warfare  
 so in this Spirituall *skill*  
 is no less requisit then *strength*,  
 especially having to do with  
 such a cunning, deceitfull, and  
 subtile adversary, as the *Flesh*  
 is, who for the most part pre-  
 vailes more by secret *cunning*,  
 then open force. Experience  
 also sheweth that our migh-  
 tiest Enemies have received  
 most

most notable foyles of the weakest Christians, but else carefull and skilfull in the use of their armour.

Now that wee may know how to warre against the Flesh, we are first to take notice how the Flesh warreth against us. Whereby we shall be the better enabled both to defend our selves, and offend it.

*How the FLESH warreth against us.*

How the  
Flesh war-  
reth a-  
gainst us.

This may be specified especially in three particulars.

Covertly.

First, that sometime its manner of warre is covertly, and under colour of vertuous affections; that thereby wee may be intrapt at unawares. So did the *Flesh* deceive both the Daughters of Lot. And the first-borne said unto the youn-

Gen. 19. 31.

32.

1 Sam. 25.  
10.

11.

1 Kin. 21. 2.

ger, our Father is old, and there is not a man in the earth to come in unto us, after the manner of all the earth. Come let us make our Father drink wine, and we will lie with him, that wee may preserve seed of our Father. A goodly bait to draw on Incest. Not unlike was NABALS answer unto Davids messengers. There be many servants now a dayes, that break away every man from his master. Shall I then take my bread and my water, and my flesh that I have killed for my sheerers, and give it unto men, whom I know not whence they be? Agreeable hereunto was the ground of Ahabs desire of Naboths Vineyard, Give me thy Vineyard (said hee unto him) that I may have it for a garden of herbs, because it is neere to my house



house, and I will give thee for it a better Vineyard then it; or if it seeme good to thee, I will give thee the worth of it in money.

Herein doth the *Flesh* resemble *Harlots*, as they garishly attire themselves, that they may draw affections; so doth fleshly concupiscence garishly adorne and paint over the things desired, that by their seeming beauty (as *Paul* speaketh of a cloke of covetousnes) they may bewitch us. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, shee took of the fruit thereof, and did eat, and gave also unto her husband with her, and hee did eat. Oh how glorious seems wealth to a covetous eye! It is the

The *Flesh*  
an harlot.

i Thes. 2. 5.

Gen. 3. 6.

Note.

way to reputation, the best *proof-armour* of defence from wrongs, the only *self-sufficient* condition here on earth. Oh how goodly things are high Places, Honours, and Dignities in the eyes of the *Ambitious*! No vitious desires doe so insinuate themselves into well-disposed *natures* as those which are coloured and cloaked with the shew of vertues. *Goliaths* sword lay hid under an *Ephod*, as much wickednes doth under the pretence of Religion.

iSam. xi. 9.

By faig-  
ning flight

Secondly, That at other times it saineth *flight*, that therby for the present it may draw us into its ambushes, and (for the time to come) into carelesnes, *Security*, *Presumption*, throwing our selves in-

to

to occasions of evill, and the like. The *Flesh* indeed may seeme to bee mortified, as when the occasion is removed; when it is not violent, but quiet; when it is removed but from one sinne unto another; when through terror in the conscience it is restrained from desired acts; and the like: but herein putteth it tricks upon us, and (as *Josuah* by his flight from the Inhabitants of *Ai*, and the *Israelites* from the *Benjamites*) getteth no small advantage against us.

Thirdly, that when It cannot prevaile against us by any of the former wayes, then as a roaring Lyon setteth it upon us with all its force: yea, and at some times so pre-

When the  
Flesh may  
seeme to be  
mortified  
but is not.

*Iosh. 8. 15.*

*Judg. 20. 2*  
39.

With open  
force.

vailerth, that the very best and strongest of Gods Children are, for a time brought into very great straits, as *S. Paul* instanceth in himselfe in the seventh to the *Romans*.

*Adde hereunto, that*

Other considerations about the manner of its fight.

It's not in jest with us; it doth not drouzily or unwillingly fight against us: Its at no time idle, neither through delay or negligence letteth slip any opportunity, whereby it may in any sort get the mastery. It's not partiall, seeking the mastery over this man, but in the meane time willingly vanquished by another; yea, it useth no small discretion in its fight; seasonably laying hold of all opportunities, as time, place, company, complexion, age, and

and such like. Thus *how the Flesh warreth against us.*

*How wee are to warre against the Flesh.*

It must be *sincerely, impartially, discreetly, cheerfully, forcibly, seasonably and constantly.*

*Sincerely.*

Both, in respect of the *quality*, and *quantity* of those things which wee are to oppose; *quality*, we are not to mortifie actions either *natural* or *indifferent*, we are not to oppose the motions of Gods good Spirit; we are not to strive against the meanes of grace, but against our *sinful* and *fleshly Lusts*: *quantity*, we must not oppose one alone, but as well all as one; for *whosoever shall keepe the whole Law, and yet faileth in one point, hee is guilty of*

How wee are to warre against the Flesh.

Sincerely.  
Both in respect of the quality & quantity.

*Iam. 2. 10. 11.*

*all: for he that said, Thou shalt not commit adultery, said also, Thou shalt not kill; yea, who so alloweth of one, cannot but allow of others, howsoever one sin is enough to damn any, though there were no more.*

Impartially.

*Impartially.*

Not mortifying or opposing one which haply we like not in the meane time entertaining another, some bo-some sin by us respected, but equally behaving our selves towards all, being content (as *Abraham* at *Gods* command, to kill his beloved sonne) to mortifie our best beloved sins, our *Agags*, our *darlings*. *Saul* thought he had done well in sparing *Agag*, having killed the poorer sort of *Amalekites*, but through his disobedience his

Gen. 22.  
16.

1 Sam. 15.  
13.

his Kingdome was rent from him.

*Discreetly.*

Discreetly.

First in opposing and striving against our *darling* sins, and then in crucifying the rest. *Goliath* being killed, the *Philistines* quickly fled. *Ahab* being wounded, how easie was it to have discomfited his Hoast? If *David* had beene killed (according to *Achitophels* good Counsell) then would all the people have returned in safety unto *Abse-  
lon*. As therefore the *Ara-  
mites* directed by their King did especially set themselves against *Ahab*, so must wee against our beloved sinnes.

1 Sam. 17.  
51.

2 Sam. 17. 2.

1 King. 22.  
31.

He that would rid his ground of *trees* doth not lop them, (for they would grow againe) but

but diggesh them up by the  
rootes : root wee up our best  
beloved sinnes ; so shall our  
others as branches of a fel'd  
Tree quickly wither.

Chéere-  
fully.

*Cheerfully.*

As who thus doe but what  
God requireth of us, by whom  
we shall be assisted in the per-  
formance of the same, and  
whereby we shall receive no  
small benefit to our whole  
man ; yea get a particular as-  
surance, that we are Christs ;  
for they that are Christs have cr-  
cised the flesh with the affections  
and lusts.

Gal. 5. 24.

Forcibly.

*Forcibly.*

As which will not be dri-  
ven away without force and  
violence, you may rate away  
your dogge by a few angry  
words. But what careth our

*Flesh*



*Flesh* for words? In dealing with it wee must be void of compassion; the more cruell the better. Thus being cruell, wee have compassion on our owne Soules. The more we spare sinne, the more hurt we our selves: the more wee favour our lusts; the lesse doe we favour our selves. *David* would have had *Absolon* kindly dealt withall; but *Joab* thrust him thorow. Thrust we sinne thorow, so shall we not need feare its future rebellion. Deale we with sinne, as with old *Agues* harshly and roughly, till it be gone. Deale we with our lusts as the *Priests* of old with the beasts to bee sacrificed, cut their throats, and so offer them up in sacrifice unto God, which indeed will

2 Sam. 18.  
5. 15.

Simil.

will smell sweetly in his nostrils. Old wounds must have corraſiue plaisters. So sinne before it can bee done away. It's the cutting off of our right hands, the plucking out of our right eyes. Either must we put violent hands on the Flesh, with the lusts thereof, or it will upon the sudden rush upon us.

Seasonably.

*Seasonably.*

Herein delay is dangerous, when corrupt inclinations do even begin to stirre, then are they to be resisted, opposed, striven against, wee must not give our Lusts any time of truce, any rest at all: though at first they may be easily overcome, afterward they cannot so be. A *Serpens* the older it groweth, the more venome it

Simil.

it hath, as a *Lyon* the greater strength. A *staine* the longer it continueth, the hardlier can it be washed out. A *Tree* the longer it standeth, the hardlier can it be pluck't up; thus it is with sin. The *first motions* thereto, are like *Lyons whelps*; let them continue a while, they will be as *young Lyons*; let them have liberty to get out at the tongue, they will prove *ramping and roaring Lyons*. We must not dally or delay, we must not take its word or expostulate therewith: we must not give it any respite, but instantly lay the *Axe* to the root of the *Tree*.

Its no Repentance to leave Sinne, when it leaveth us, or to give it over when wee can  
com-

Note.

commit it no longer, we must not let it alone till it die it self, but kill it whilst it might yet live.

Constantly  
Mortifica-  
tion a main  
worke.

*Constantly.*

As who must still goe on in the worke of *Mortification*, proceeding day by day, and houre by houre without intermission, from one degree to another. There's no businesse so much concernes us as this, which is therefore to be set before all others, we must follow it as the Day-labourer doth his labour day by day, not making so much as one loytering day. This worke is never at an end. Though wee should live *Methuselabs* dayes, yet might we still employ our selves herein. We weed our Gardens, and are ever weeding:

*Simil.*

ding: Sins are ill weeds and grow apace: our hearts are a Step-mother to *goodnesse*; a naturall mother to *vice*, and therefore as in that fruitlesse, so in this too too fruitfull. The Captaine that batters the enemies fort a day or two, and then gives over, gives the more courage to the Enemy and loseth his labour. So is it, if we warre not unto the end, if wee continue not our course of Mortification. If *Joash* had smitten the ground five or sixe times, then had the *Aramites* beene rooted out; so if we would be constant in opposing our Lusts, they would at the length give over. As *Sampsons* haire being cut off, grew againe; so will sinne if we doe not day  
ly

*Simil.*

2 Kin. 13.  
19.

Judg. 16.  
22.

Isa. 58. 5.

ly keepe it under. Wee must not with the Hypocrits mentioned by *Isaiah* hang downe our heads like a bul-rush for a day; but constantly persevere in the practise of this duty. Thus after what manner, the flesh with the lusts and affections thereof is to be encountred: and so of the fifth particular.

CHAP.



## CHAP. VI.

By what meanes the Flesh  
with the Lusts and Af-  
fections thereof is to bee  
encountred.

**I**T is not enough that a  
Souldier have skill, or know  
how to encounter his enemy,  
but also he must be so provi-  
ded of *Armour* and *Weapons*,  
both offensive and defensive,  
that hee be not constrained  
with shame and losse, to turne  
his back in the day of battell. As  
therefore we have leard how  
to encounter this our spiri-  
tuall

tuall adversary; so are wee in like manner to take notice by what meanes the same may be encountered.

The meanes are not.

By what means we are not to encounter the Flesh.

I

First, *To walke carelesly, and securely till wee shall experimentally find our selves to be encountered hereby, as dreaming (bo like) that either because it doth not as yet assaile us, it will not assaile us at all, or because wee meddle not therewith, it will not meddle with us.*

2

Secondly, *to connive thereat for a time, till we shall judge our selves to bee better fitted and prepared for the encounter.*

3

Thirdly, *to consent thereto, though but in shew, as if thus*  
wee



wee should be quickly freed therefrom.

Fourthly, to put in execution any of those deeds of the Flesh, wherunto we have consented, as if we should not be troubled with any more.

Fifthly, to falsifi the desires of the flesh; obey sinne in the lusts thereof, and for a time goe so farre therein, as the swinge of our corrupt heart would carry us, as if our yeelding unto sinne would make us loath it, and the tast of the pleasures of sinne in action, did not increase our naturall thirst after iniquitie.

But they are either extraordinary or ordinary.

*Extraordinary.*

*Fasting and voves, whereby extraordinary sinnes especially*

The extraordinary means.

Pfal. 119.  
106.

Pfal. 39. 1.

Pfal. 69. 10.

2 Cor. 6. 5.

1 Cor. 7. 5.

Ordinary  
meanes.

Things to  
bee avoid-  
ed.

ally which possesse us, (as so many Devils) are expelled. *I have sworne, and will performe it (saith David) that I will keep thy righteous judgements; and againe, I said I will take heed to my wayes, that I sinne not with my tongue.* With him also it was usuall to fast, as in like manner it was with St. Paul, who accordingly chargeth Husbands and Wives not to defraud one another, except it be with consent for a time, that they may give themselves to fasting and prayer.

Ordinary.

Consisting as in the avoiding of such things as may further our lusts; so in the attaining of such as may re-  
presse the same.

Things to be avoided.

First,

*I Excesse even in things lawfull.* We must not goe to the utmost of them; for if we doe, it is a thousand to one we shall exceede from the utmost confines of lawfull liberty, ther's but a small step to the border of unlawfull delights, wherein how easily may a man fall that comes so nigh them? As he that would not fall into a ditch must not come nigh it, and he that would not be drowned, shunne even the rivers brinke; so that we may not be drunke, that we may not prophane Gods Sabbath that we may not be lascivious, ambitious, covetous, or the like: we are in respect of these outward things to abridge our selves of our lawfull

Excesse in  
things  
lawfull.

*Sim. L.*

2 Sam. 23.  
15.

16.

Gen. 14. 23

Phil. 4. 11.

12.

full liberty, being sparing in meat, drink, attire, sports, ease, sleep, and the like. *Oh*, said David, that one would give me drinke of the water of the well of Beithlehem that is by the gate; neverthelesse (the same being brought, such was his moderation, that) *he would not drinke thereof, but poured it out to the Lord.* The like was *Abrahams*, in refusing the King of Sodoms offer touching the spoile by him recovered. The like *Saint Paul*, who had learned in whatsoever state he was in therewith to be content, knowing both how to be abased, and how to abound: every where and in all things instructed both to be full and to be hungry, both to abound and to suffer need; yea, as excesse in things

things lawfull is dangerous  
in respect of *our selves*, so it is  
also in regard of *others*: as is  
implied in that of Saint Paul,  
*But take heed lest by any meanes  
this liberty of yours become a  
stumbling block to them that  
are weake, for if any man see  
thee, which hath knowledge, sit at  
meat in the Idols temple, shall  
not the conscience of him which  
is weake be emboldned to eat those  
things which are offered to idols?  
and through thy knowledge shall  
the weake brother perish for  
whom Christ died? wherefore if  
meat make my brother to offend,  
I will eat no flesh while the world  
standeth, lest I make my brother  
to offend. As therefore Daniel  
purposed in his heart that he  
would not defile himselfe with the  
portion of the Kings meat, nor*

Excessive  
dangerous  
in respect  
of others.

1 Cor. 8. 9.

10.

11.

13.

Dan. 1. 8.

1 Cor. 7. 30.

31.

Harbour-  
ing the  
causes of  
our sinfull  
lusts

Ignorance.

Eph. 4. 18.

Hos. 4. 6.

Pride.

2 Sam. 6. 23

with the wine which he dranke; so must wee resolve not to abuse our Christian liberty, but so to rejoyce as though we rejoyced not; and so buy, as though we possessed not, and so use this world as not abusing it.

2 The approving liking, entertaining, and harbouring the causes of our inordinate lusts and affections, viz.

Ignorance; whereby we become alienated from the life of God; of which the Lord by his Prophet, *My people are destroyed for lack of knowledge.*

Pride; when men think it a disgrace to shew forth the power of Religion. The contrary whereof we read in King David, who would yet be more vile (then he had seemed to Michal) and would be

## *in-bred Corruption.*

101

*be base in his owne sight, the same being before the Lord, and to set forth his praise.*

*Hardnesse of heart; A main cause of impenitency. But after thy hardnesse, and impenitent heart (saith Saint Paul) treasureth up unto thy selfe wrath against the day of wrath, and revelation of the righteous judgement of God.*

Hardnesse  
of heart.  
Rom. 2. 5.

*Carnall confidence; where- by man makes flesh his arme, and trustis in it.*

Carnall  
confidence.

*Infidelity; when men will not beleeve in God, doe not perswade themselves of his perfection and all-sufficiency, as neither of his mercy & truth, or other his attributes.*

Infidelity.

*3 The occasions of sinne; yea, the very appearance of evil. Haply we may fall into an*

The oc-  
casions of sin.

F 3 occasion

Note.

Levit. 10.  
9, 10.Numb 6.  
3, 4.Exod, 12.  
15.

occasion, as one sailing by Sea meet with a storme, or one travelling by land be assaulted by a robber, but we must not seeke an occasion; for he that willingly runs into danger deserves to pay for his rashnesse. Even the priests were to abstaine from wine or strong drinke, when they went into the Tabernacle of the congregation. And the Nazarites, not onely to abstaine from wine and strong drinke, but also they were to eat nothing that was made of the Vine-tree, from the kernels even to the huske. To this end were the Israelites, as to eat unleavened bread seven dayes: so even the first day to put away leaven out of their houses, lest haply the having of it in their houses might have beene



*Note.*

beene an occasion to make them to break the commandment. So soone hath the heart given a secret consent to the desire of evill doing, as it consents to adventure on the occasions of evill doing. The withdrawing of a mans selfe from these things, is a pulling of the fuell from the fire, as the adventuring upon them doth blow the coales, and admister fuell also. Those are divers; as

*Evill company: Depart from me ye evill doers (saith David) for I will keepe the commandments of my God. Enter not in to the path of the wicked (saith Solomon) and goe not in the way of evill men. And againe, Be not among wine-bibbers, among riotous eaters of flesh, as*

Evill company.  
Psal. 119.  
115.

Prov 4 14.

Prov. 23.  
20.

Pro. 13. 20.

1 King 17.  
4.Evill pla-  
ces.

Gen. 14. 12

Mat. 26. 38

Gen. 42. 15

1 Kings

22. 32.

Tempt'ng  
objects.

2 Sam. 11.

2.

Josh. 7. 21.

Gen. 39. 12

a little before. He that walketh with wise men shall be wise, but a companion of fools shall be destroyed. He himselfe found it by experience, his wives turned away his heart after other gods, and his heart was not perfect with the Lord his God, as was the heart of David his father.

**Evill places:** By reason of the evill company, as Sodom unto Lot, the judgement hall unto Peter, Pharaohs court unto Joseph, Ramoth in Gilead unto Jehoshaphat; Tavernes, Alehouses, and Stage-play-houses unto many.

**Tempting objects:** as was Bar-sheba to David, the wedge of gold unto Achan, the painted beauty and garish attire of whores to many: good Joseph would

would not stay alone with his  
mistresse, and holy David  
prayed, *To turne away his eyes  
that he might not behold vanity.*  
As in like manner, Job made  
a covenant with his eyes.

Psal. 119.  
27.

Job 31.1.

*Want of a calling:* for those  
who have nothing wheron to  
imploy themselves the devill  
usually useth to set on work.

Want of a  
calling.  
*Note.*

*Want of diligence in ones cal-  
ling:* for a man is never in  
better temper, then when by  
a conscionable walking in  
his calling he keepeth him-  
selfe closest unto God.

Want of  
diligence  
in ones  
calling.

4. *Unwillingnesse to enter  
the lists with this our spirituall  
adversary:* which is indeed  
for the most part occasioned  
partly through the sense and  
feeling of our weaknesse,  
partly through the supposed

Unwil-  
lingnesse  
to fight.

Whence  
this let  
commeth.

*force and strength of our adversary, partly through our feare of the foile, and conceived impossibility that wee shall not prevaile, partly through the paines and diligence which wee must use herein, and partly being loath to forgoe the pleasures of sinne.*

*Lazinesse  
and cowardise.*

5. *Lazinesse and cowardise; Security and carelesnesse, as whereby this active and vigilant enemy receiveth more courage, and in like manner more easily vanquisheth us.*

*Things to  
be attained.*

*Faith.*

*Act 15.9.*

*1 Joh. 5. 4.*

*Eph. 6. 16.*

*Eph. 3. 17.*

*Things to be attained:*

1. *Faith: As which purifieth the heart overcommeth the world, and is a shield whereby we may quench all the fiery darts of the wicked; yea, whereby Christ dwelleth in our hearts.*

2 *Love:*

2. *Love* : If yee love mee  
(saith our Saviour) keepe my  
commandments.

Love.  
Joh 14.15.

3. *Feare* : both of God and  
our selves ; God, according to  
that of Solomon, By the feare  
of the Lord men depart from  
evill; and that of Saint Paul,  
Let us cleanse our selves from  
all filthinesse of the flesh and spi-  
rit, perfecting holinesse in the  
feare of God, implied in that  
speech of Abraham unto A-  
bimelech, I thought the feare of  
God was not in this place, and  
they will slay me for my wives  
sake; and that of Joseph unto  
his Mistresse, How can I doe  
this great wickednesse, and so sin  
against God.

Feare of  
God,

Prov. 16. 6.

2 Co. 7. 1.

Gen. 30. 11

Gen. 39. 2.

*Our selves* : As whereby we  
shall keepe on our harnesse,  
have our weapons in readi-  
nesse,

Feare of  
our selves.

ness, bee alwayes on the watch-tower for the discovery of our approaching enemy; yea, this feare will make us distrust our selves, deny our selves, renounce all carnall confidence in our selves, and be the cause of our safety. *Thus alwayes fearing, shall be alwayes blessed. Pendleton* the proud cowardly yeelds and forsakes Christ, making shipwracke of a good Conscience; whereas on the contrary, fearfull *Sanders* stands for the truth, sacrificing his life for the same in the midst of the fire.

Afts and  
Monu-  
ments.

Fervent  
prayer un-  
to God.

4. *Fervent and frequent prayer unto God at set times*: As at other times upon occasion of some *idle thought*, *tempting object*, or *evill motions* unto sinne,

sinne, frequent ejaculations or short meetings with God, both are of dayly and continuall use, and will prove no lesse usefull unto us, then they must be usuall with us; As *Nehemiah* by occasion of King *Artaxerxes* his question, *Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart*, secretly prayed to the God of Heaven, & was graciously heard. So being fearfull of our lusts, afraid of our naturall inbred corruption, if we doe but pray unto God through Christ, questionlesse we shall be comforted; yea, I may truly affirm that hereby especially we are daly kept from the execution of our corrupt and evill inclination. Whoso cannot

*Neh. 2. 2, 4**Simil.*

Neglect of  
prayer  
how dan-  
gerous.

cannot pray, neglecteth pray-  
er, or prayeth not in faith, is  
at all times under the domi-  
nion of sin, in bondage & sla-  
very to his lusts, daily running  
into the very excesse of riot.

Dayly re-  
newing of  
our Cove-  
nant.

5. *A daily renewing of our Co-  
venant with God:* and that both  
in respect of our *outward mem-  
bers* and *inward affections*; cal-  
ling every of them as it were  
to an account, and both shew-  
ing them wherein they have  
violated their allegiance un-  
to God, and directing them  
how to oppose the flesh, and  
conform themselves to Gods  
will.

Holy wis-  
dom in the  
practice of  
the contra-  
ry to that  
evill wher-  
unto we  
are inci-  
ted.

6. *Wisdom in the constant  
practice of the contrary to that  
evill whereunto we are incited:*  
as to strengthen a crooked  
staffe, it must be bent back-  
wards.



wards. Thus, being tempted to *gluttony*, we must *fast*; to *covetousnesse*, be *liberall*; to *intemperancy*, be *sober*; to *revenge*, love our *enemies*; to *prodigality*, be *thrifty*; and so in other particulars, *walking in the Spirit*, that we may not *fulfill the lusts of the flesh*; This is to *croffe* and *thwart* our *fleshly inclinations*, which *abates corruption*, and *blunts the point even of Satannicall temptations*. Neither will it be *amisse* at some times to *turne away the bent of affection* to another object, though haply not the *contrary*, as who must be brought on by *degrees* so far to deny our selves and *curbe our corrupt nature*, as to do the very contrary unto that it *commandeth*; yea, herein

Gal. 5. 16.

*Note.*

An excellent point  
of wisdom.

herein also shall we manifest our wisdom in subduing our lusts, and preventing sinnes to come, if we doe punish our selves by fasting, giving to the poore, or otherwise, for sins already committed.

Watchful-  
nesse.

7. Watchfulnesse: as well over our inward affections as outward members; as well over the motions that arise within, as the words & deeds that come forth.

What  
watchful-  
nesse is, &  
wherein  
manifested.

This is to consider our owne wayes, a looking to our hearts, eyes, eares, tongues, hands, feet, and whole man. This is to marke what we think, say, and do, whether we goe, to what end, by what warrant, and upon what calling. This is to keep the heart, and so the whole man with all diligence. Hereby shall wee exactly know what corruptions

we

we are troubled with, what things hurt us, what doe help us, whether we grow stronger or weaker, whether corruptions decay or increase, whether our soule fareth well or ill. Had *David* beene watchfull over his eyes, when he beheld *Bathsheba*, he had not with her committed adultery; had he been watchfull over his eares, when he heard *Ziba's* treacherous report, he had not so rashly condemned innocent *Mephibosheth*; had he been watchfull over his heart, he would not have so vented the pride thereof, in bidding *Joab* goe number the people; had *Lot* been so watchfull as he should, his daughters had not so couzned him; had *Peter* not beene too con-

The profit  
hertof.

2 Sam. 11. 3

2 Sam. 16. 4.

2 Sam. 24. 2

Gen. 19. 33

Mat. 26. 33

*Note.**Simil.*

confident of his own strength, he had not denied his malter; when we presume most of our own strength, then are we in most danger; when we are most distrustfull, most suspicious of our selves, then are we in most safety. The more gates a City hath, the more wayes the enemy may enter; the more windowes a house hath, the more wayes may a thiefe breake thorow, and therefore the more care and watchfulnes is required for prevention. Our little City hath store of gates, our house store of doors and windows, we must therefore be watchfull over them, lest ruine come upon us ere we be aware.

Spirituall  
joy and  
gladnesse.

8. *Spirituall joy and gladnes,*  
in

in the worship and service of God, and the things which concerne his glory; when the soule rejoyceth in God, it opposeth whatsoever displeaseth him; *When wisdom en-  
treth into thine heart, and know-  
ledge is pleasant unto thy soule,  
discretion shall preserve thee,  
understanding shall keep thee, to  
deliver thee from the way of the  
evill man, from the man that  
speaketh froward things; to de-  
liver thee from the strange wo-  
man, even from the stranger  
which flattereth with her words. I  
protest by our rejoycing, which  
I have in Christ Jesus our Lord  
(saith S. Paul) I die daily.*

9. Spirituall and holy medi-  
tion, & that 1. of Gods nature,  
2. of Gods word, 3. of Christs  
sufferings, 4. of heaven it self.  
Gods

Prov. 2.10.

11.

12.

16.

1 Cor. 15.  
31.

Spirituall  
meditation  
of

Gods Nature.  
Psal. 5. 4.

5.

Prov. 5. 21.

Hcb. 4. 13.

Rom. 2. 6.

7.

8.

1 Theff. 4. 3

Gods nature: that he is not a God that hath pleasure in wickednesse, neither shall evill dwell with him. The foolish shall not stand in his sight, he hateth all workers of iniquity. That the ways of man are before the eyes of the Lord, and he pondreth all his goings. That there is no creature that is not manifest in his sight, all things being naked and opened unto the eyes of him with whom we have to doe, who will render to every man according to his deeds; to them who by patient continuance in well-doing, seeke for glory, honour, immortality, and eternall life. But unto them that are contentious and doe not obey the truth, but obey unrighteousnes, indignation and wrath. This is the will of God, even your sanctification; and therefore

as

*as he which hath called you is holy, so be ye holy in all manner of conversation.*

1 Pet. 1. 15

*Gods word: as being the power of God unto salvation; quick, and powerfull, and sharper then any two-edged sword, piercing even to the dividing asunder of soule and spirit, and of the joints and marrow, a discerners of the thoughts and intents of the heart.*

Gods  
Word.  
Rom. 1. 16.

Heb. 4. 12.

*Gods sword which doth most wound Satan and kill the body of sinne, which in like manner through the assistance of Gods Spirit shaketh the very foundation of mans corruption. Doth it incite us unto covetousnesse? what saith the Word? The love of money is the root of all evill, which while some coveted after, they have erred from the faith,*  
*and*

1 Tim. 6.  
10.

Heb. 13. 4.

Job 5. 2.

Pro. 12. 22.

Pro. 23. 29.

30.

Exo. 20. 15.

and pierced themselves thorough with many sorrows: unto whoredome, what saith the Word? *whoremongers and adulterers God will judge.* Unto wrath and envy, what saith the Word? *Wrath killeth the foolish man, and envy slayeth the silly one* Unto falsehood, what saith the Word? *Lying lips are abomination to the Lord.* Unto drunkennes, what saith the Word? *who hath noe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath rednesse of eyes? they that tarry long at the wine, they that goe to seeke mixt wine.* Unto theft, what saith the Word? *Thou shalt not steale.* The like might be instanced in every other particular.

Besides,



Besides, the Word containeth a *twofold* Catalogue the *one* of blessings for the penitent, the *other* of judgements for the impenitent. *Moses* in the 28. of *Deuteronomy*, laying downe as it were a brieft of *booth*, as more briefly *Saint Paul* unto the Romans, *Tribulation and anguish upon every soule of man that doth evill, of the Jew first, and also of the Gentile. But glory, honour, and peace to every man that worketh good, to the Jew first, and also to the Gentile.* The due meditation of either, with the certainty as well of the one as the other, serving not a little to further us in our mortification.

Rom. 1.9.

*Christs sufferings*: An especiall furtherance unto mortification.

*Christs sufferings.*

1 Pet. 4. 2.

2.

1 Pet. 2. 24.

Heaven,

Phil. 3. 10.

fication. For as much then as Christ hath suffered for us in the flesh (saith Saint Peter) arme your selves likewise with the same minde; for he that hath suffered in the flesh hath ceased from sin: that he no longer should live the rest of his time in the flesh, to the lusts of men, but to the will of God. Hereof the same Apostle informs us in the second Chap. who his owne selfe (saith he) bare our sinnes in his owne body on the tree, that we being dead to sinnes, should live unto righteousness.

Heaven: who so looketh for Christ from Heaven, cannot but lead an heavenly life, for our conversation is in Heaven (saith Saint Paul) from whence also we looke for the Saviour, the Lord Jesus Christ. So unto Ti-

thus ; Teaching us that denying ungodlines and worldly lusts ; we should live soberly, righteously, and godly in this present world, looking for that blessed hope, and the glorious Appearing of the great God, and our Saviour Iesus Christ. Thus Moses. Hee chused rather to suffer affliction with the people of God, then to enjoy the pleasures of sin for a season ; esteeming the Reproach of Christ greater Riches then the Treasures in Egypt ; for hee had respect to the Recompence of the Reward.

Tit. 2, 12.

13.

Heb. ii. 35.  
26.

Finally, that wee may indeed mortifie our lusts ; deale wee with them as Ioseph did with his Mistris, and Pharaoh with the Israelites.

For Ioseph.

1. Being tempted by his

G

Mi-

Gen. 39.8.

Mistresse to lye with her, he gave her at the very first, a flat deniall.

9.

2. Hee yeelded sufficient reasons for his refusall, as well in respect of his master, herselfe, as God.

10.

3. Though shee spake unto him day by day, yet hearkned not he unto her to lie by her, or to be with her.

12.

4. When being occasionally alone in the house with him, shee had caught him by his garment, saying lye with me; he left his garment in her hand, and fled, and got him out.

We are to  
deale with  
our lusts,  
as Ioseph  
with his  
Mistress.

So being tempted by our lusts and entised, doe we flatly refuse to yeeld unto them; render we also reasons of our refusall, that therby they may appeare the more unreasonable,

ble, as from the duty which we owe unto God, the injunctions which we have received of him; the variety of blessings, whereof (through his blessing) we are dayly made partakers. The unexpressable *joyes* in Heaven laid up for mortifi'd persons: the severity of Gods justice to be showne on the impenitent: the filthinesse and pollution of Sin; with sundry the like, But if yet they will not bee gone, supposing to weary us with their importunity, we must bee as resolute in refusing, as they in urging, even stopping our eares at their insinuating perswasions. Yet it at any time having some advantage, they make use of it, and lay hold on us, leave wee

our garments with them, and get us gone, rather then they shall force us to yeeld, and to become defiled; be wee content to forgo goods, good name, friends, yea our very lives, that wee may bee presented chaste Virgins unto Christ.

For Pharaoh. 1. He made the Israelites, bondslaves.

2. Hee wisely compassed their destruction in the death of their children, when they were first borne.

3. Hee commanded that the Male-children should be drowned. So

1. Make we bondslaves of our lusts, as which then will quickly be gone from us.

2. Do we wisely compass their death, even at their very conception, at the furthest their

Exod. 1. 10.  
11.

16.

Deale wee  
with our  
lusts, as  
Pharaoh  
with the  
Israelites.

their birth, being then weaker then (afterward crushing the *viper* in the very shell) not suffering the same to come in, though knocking at the dore of our hearts.

3. Cast them in the sea, drowning them by the teares of true repentance.

*Object.* But (may some say) here's a great stirre indeed, much a-doe about nothing.

*God I thank thee, that I am not as other men are, extortioners, unjust, adulterers. I finde not my selfe troubled with evill motions, and fleshly lusts, as are others: I never had such evill thoughts, or have been at any time assaulted with strange temptations, as such and such complain themselves to have beene: I doubt not*

*Obj. I.*

*Lu. 18. 11.*

but that I may spare the *pains* that are heere required, and yet doe well enough.

*Ans.*

siml.

*Ans.* 1. Thy condition is not unlike unto his, who being desperately sicke, is notwithstanding perswaded, that hee is in good health; or the fool's, which conceiveth himselfe to excell in wisdom. The more insensible thou art of thy lusts, and of thy *spirituall* bondage under them, the more art thou in bondage unto them, the more is thy whole man under their slavery. 2. Naturally wee are Eagle-ey'd in respect of other mens corruptions, but purblind in respect of our owne, being hereof even willingly ignorant. 3. Whom the Di-  
vell hath once captivated, and

mar-



marked for his owne, he suffereth to walke according to their hearts desires; not troubling them as it were any further, as being already his owne in full possession. Neither indeed careth he, which way he bring men under, provided hee may inthrall them one way or other. 4. Unlesse thou oppose thy corruption, and use the meanes here prescribed for the killing of thy lusts; undoubtedly they will in the end kill thee, and bee the everlasting destruction both of thy body and soule.

*Ob.* But thus should I here live uncomfortably, as even those doe which notwithstanding truly endeavour to mortifie their lusts, according to the rule of Gods Word.

*Note.*

*Obj. 2.*

*Ans.*

*Ansiv.*

1. It's only at some times, not at all times, as especially when they doe first begin to mortifie their lusts, or *God* is pleased to visit them by some great crosse or temptation.

2. Mortification, hath in it indeed paine and sorrow, sin having a strong heart, and so not soone killed, the same sticking as fast in our nature, as a tooth in our head, or our soule to our body, which will not be driven away without force and violence.

3. Though weeping may be in the Evening, joy commeth in the Morning: though our afflictions are many, yet doth the Lord deliver us out of them all. The Sunne is sometimes eclipsed, sometimes darkned by Clouds; wait a little while, it will shew it's light.

*Psal. 30. 5.**Psal. 34. 19.**Simil.*

light. Our life seemeth uncomfortable: it will not be long ere we shal abound with comforts. Imagine we that any of us should fall, and thereby breake a leg or an arme, though in respect of the pain, we could wish our selves in a manner out of the World; yet being well set, and carefully drest, and dayly growing more & more in strength, we live in comfort, that all shall be well: we are contented *to sow in teares*, even to indure the painefull dressing thereof, that we may reap in joy by enjoying the use of the same, as aforetime. Not unlike is our condition in this World; but much more comfortable, as being more certaine. 4. This World is not

Simil.

Psalm. 126. 5.

Ioh. 16. 20.

our place of mirth; and in us sorrow must needs precede joy: *Verily, verily, I say unto you (saith our Saviour) that yee shall weepe and lament, but the world shall rejoyce; and ye shall be sorrowfull, but your sorrow shall be turned into joy.*

Obj. 3.

*Ob.* But if through Christ we obtaine salvation, what need wee taske our selves to this duty of Mortification? why may wee not live as wee list?

Answ.

Luk. 9. 23.

1. Because *Christ's* sufferings are available unto no other, but such as mortifying their lusts and affections, live religiously and holily. 2. Because it's the voyce of *Christ* himselfe; *If any man will come after me, let him deny himselfe,*  
and

and take up his crosse dayly and follow mee. 3. That hee gave himse'fe for us, that hee might redeeme us from all iniquitie, and purifie unto himselfe a peculiar People zealous of good works.

*Tit. 2. 14.*

*Ob.* But many have heere in this world used divers and sundry meanes to bring their body under, as by watching, fasting, scourging of themselves, going bare footed and barelegged many miles together; who notwithstanding have had no comfort here in the assurance of Gods favour, neither by all likelihood shall see the face of God with comfort hereafter.

*Obj. 4.*

It's no wonder, 1. because Mortification as it consisteth not of some of those exterrall

*Answ.*

nall

Wherein  
Mortifica-  
tion chief-  
ly consist-  
e-h.

nall shewes of Will. worship at all; as to weare hair-cloth, scourge ones selfe, goe on Pilgrimage, and the like: so it consisteth not wholly in the others, watching, fasting, and the like; but especially in the crucifying of the inward Lusts and Affections, which doe even reigne and domineere in them. 2. Because they perswade themselves that by those they doe merit at the hands of God the forgiveness of their sinnes, with life everlasting, then which, what can more crosse their present and future well being? 3. Because God hath thus in justice dealt with such sorts of persons from time to time, even that by *forsaking the fountaine of living waters,* they

Ier. 2. 13.

*they should dig unto themselves rotten cisternes.*

*Ob.* But the wickednesse of my heart is such, the inordinate Lusts and Affections proceeding therefrom so many, that I know not either how to avoid such things as are to bee avoided, or attaine such things as are to be attained for the constant performance of this dutie: so hard, whorish, crooked, blind, proud, covetous, rebellious, and stubborne is this heart of mine, that dayly to my great disquiet, and no small vexation, I am tempted to innumerable evils; yea oftentimes so strange, monstrous and unnaturall, that I do even tremble thereat. Neither can I be free therefrom in any place,  
at

*Obj. 5.*

*Note.*

at any *time*, or in any *condition*, the same, even at *Prayer* in the *Church*: at the publique or private *reading* the *word*, &c. bending its forces against me, to withdraw my mind from *Gods* service, and subject the same to its slavery: so that what to doe, or what course to take, that those *motions* may not be turned into *actions*, I am even at my wits end.

*Answ.*

Thy condition is such, as doth even befall the dearest Saints of God here on the earth, the Lord in wisdom suffering those thornes of the flesh to remain in them for their further *humiliation*; yet are they not to bee condemned, though usuall in the Saints; but by all meanes to be



be opposed, abhorred, loathed; encountred, wee must not feede them, either by *meditation* or *occasion*: our hearts being of a Gun-powder disposition, whom a very spark of opportunity inflames, and sets all in a combustion. Now the meanes, whereby as well the former meanes become unto us effectually, as our daily lusts (how great soever) kept under, and further and further weakned, proceed not indeed from our selves, though dayly shewing their efficacy in us, but from the good Spirit of God. Through the Spirit doe wee mortifie the deeds of the flesh; as Saint Paul implieth. No man can mortifie sinne unlesse by the Spirit, as no man by ordinary means

Through the Spirit the preceding means become effectually.

Rom. 8. 13.

Simil.

1 Cor. 3. 6.

means vanquish a strong armed man without Weapons. We are as able with our little finger to shake the Foundation of the Earth, as to shake off one sin by our owne strength. *PAVL may plant, APOLLOS water, but GOD alone giveth the increase:* though our hearts were never so willing, and our paines in subduing our Lusts both continuall and extraordinary; yet if the Spirit doe not accompany us, all is nothing worth, as through whom alone the fore-mentioned meanes are blessed, and *worke together for the best unto us.*

*Quest.*

How the Spirit helpeth our mortification.

*Answ.*

But howv doth the Spirit worke towards the *mortifying* of Sinne?

1. By detecting and discovering

vering sinfull thoughts and actions. 2. by stirring up an hatred of them, and grieve for them. 3. by kindling fervent Prayer, to get strength against them. 4. by bringing to mind sentences of the Word, which are as a sword to cut downe sin. 5. by making us watchfull against sinne, to avoid all occasions of it, and use all sanctified meanes against it.

Seeing the assistance of the *Spirit* is of such absolute necessity; what means are there to be used for the obtaining of the same?

Some things are by us to bee avoided, as others to bee performed.

Things to bee avoided, 1. *Resisting the Spirit*, as did the *Jewes*.

*Quest.*

How to obtaine the Spirit.

*Ans.*

Things to be avoided.

A&amp; 7. 51.

*Jewes. Yee have alwayes resisted the Spirit (saith St. Stephen) as your fathers have done, so do yee.*

*This is, when men by arguments, reasons, and ocular demonstrations laid before them are convinced in their consciences of the truth; yet knowing that they are truth, will notwithstanding set downe their resolution not to doe it.*

Eph. 4. 30.

*2. Grieving the Spirit, that is, the commission of any thing that makes the Spirit to loath the Soule. 3. Quenching the spirit, that is, carelesnesse in the using of the means of grace, whereby the Spirit is increased, or not cherishing the good Motions thereof, in the practice of such Duties as the Spirit moveth us to doe.*

2 Thel. 5.

19. *who*  
*quench*  
*the*

Things to  
 be per-  
 formed.

Things to bee performed.  
 1. We must out of a sense and  
 feeling

feeling of our owne weaknesse, acknowledge our inability, either in abstaining from that which is evill, or performing that which is good. 2. We must get an assured knowledge of the excellencie of the *Spirit*, and all-sufficient operation herein. 3. Wee must even hunger and thirst for the *Spirit*. 4. We must by continued Prayer bee earnest with God, to bestow him upon us, as is manifestly implied in that of our Saviour. *If yee then being evill, know how to give good gifts unto your children: how much more shall your heavenly Father give the holy Spirit to them that aske him?* 5. Wee must cherish every good Motion of the *Spirit* in our hearts, either

Luk. 11. 13.

ther to pray, or to heare, or to meditate, or to praise GOD, &c. not suffering the same to lie without *Practice*: Thus, by what meanes the *Flesh* with the *Lusts* and *Affections* thereof is to be encountred; and so of the 6<sup>th</sup>. Particular.

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## CHAP.

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CHAP. VII.

Motives , or encourage-  
ments unto this spiritu-  
all Combat.

**A**S the weapons of our war-  
fare are not carnall, but  
mighty through God , to the pul-  
ling downe of strong holds : so  
fight we not as uncertainly, not  
as beating the ayre, but in the as-  
sured and certaine hope of a glo-  
rious and fruitfull victory. Many  
are the Arguments whereby  
a Soldier may bee stirred up  
to fight; desire of revenge.  
fidelity to his *King and Coun-*  
*treys;*

2. Cor. io. 4

1. Cor. 9.  
26.

Arguments  
whereby a  
Soldier  
may bee  
induced to  
fight.

*ire*; love to his *Captaine* and  
*fellow-Soldiers*; an ambitious  
 desire of *honour*; feare of pre-  
 sent *danger*, and future *shame*,  
 if the enemy be not resisted;  
 The equiry of the cause; *ig-  
 norance* of the *enemies* strength  
 and *forces*: An enemies weak-  
 nesse, and cowardise; remem-  
 brance of former *Victory*; with  
 sundry the like, but with most  
 this is the main, *even the love*  
*of gaine*, the hope of an ensuing  
*rich booty*; probability of a good-  
 ly spoyle: The very same is the  
*Christian Soldiers* condition.  
 Many motives we have to in-  
 duce us to mortifie our *con-  
 cupiscence*; whether *habitually*,  
 or *actuall*: the *flesh* with the  
 inordinate *lusts* and *affections*  
 thereof (as I have already  
 shewed at large) but not any  
 allureth

See the  
 fourth  
 Chapter.



allureth us more (if so much) then the hope of profit; an assured expectation of many rare, sweet, excellent and comfortable Fruits ensuing hereupon. To this end let me here offer a brief of them unto your view.

I. We obtaine *unspeakable peace, and quietnes of soule, even that peace of conscience that passeth all understanding.* Being at warre with our corruptions, we are at peace with our own soules: yea, most friends to our selves, when we are most foes with our Corruptions. As *warre* abroad, is found to be a present remedie against civill dissentions of Subjects; so *warre* with *sinne* is the cause of our tranquillity with our selves. A bloody *warre* doth  
of-

By fighting against our lusts, we obtain.

1. Peace of conscience.  
Phil. 4. 7.

Simil.

often occasion a settled peace; by warring against our Lusts we reape this benefite. Did wee consider, that nothing causeth the God of Heaven to frowne upon man, but sin; that he is a consuming fire, and an everlasting burning; that it is a fearfull thing to fall into the hands of the living God; that a wounded Spirit none is able to beare; that with the ungodly even the stones of the field, as in like manner all other creatures are at variance, would wee harbour within us any thing that might displease God? would wee not cut off if it were our right hand, and pluck out our right eye, yea, part with our very Lives at his command? how much more war against our earthly members

Heb. 12. 31.

Pio. 18. 14.

Note.

bers, thereby to be reconciled to him? Did we but consider the excellencie, utility, sweetnes and worth of *peace*, whether outward or inward, spirituall or corporall, with our selves or others, *God* or *Man*, wee would not thus serve our lusts and pleasures, we would scorne to *enjoy the pleasures of sin for a season*; we would willingly renounce if it were the whole World, rather then deprive our selves thereby of Gods favour, and the comfortable fruits of the same. Doe we warre against our Lusts? we are not at war with our Maker. Warre wee against our Lusts? our *Soules* dwell at rest, our *consciencs* void of terror, amazement, disquietment. Crucifie wee

H

the

Prov. 16. 7.

We have  
dayly ex-  
perience of  
Gods pow-  
erfull pre-  
sence.

the Flesh, with the affections and lusts thereof? wee shall have little or no leisure to take causlesse unkindnesse, to pick needlesse quarrels, and to provoke others against us by our injurious carriages; yea, our wayes thus pleasing to God, even our enemies shall become our friends.

2. Wee have daily experience of Gods powerfull presence accompanying us, whereby even we (of our selves poor silly weak creatures) doe maintaine warre against such potent Adversaries, yea further and further grow upon them, and put them to the worst. What made the Iudges (whom God raised up to defend his People) to fight so valorously against the Enemy, but the certainty they had that

that God wear along with them? Doth not the Captain of the Host of the Lord still accompany us to fight for us? By the Lord beare not mee run through a troupe, and by our God leaped over a wall? Doth not God gird us with strength, and make our way perfect? As for he not our feet like Hinds feet and setteth us on high places: Teacheth not hee our hands to warre, so that a bow of Steele is broken with our armes? and should we not then be encouraged to fight? Is it not wonderfull, that such weake and filly Creatures as wee are, should so prevaile over Satan that powerfull Prince of darknesse, as not to yeeld to the smallest motion of Sinne with pleasure; but (as the

.I.iii.2

Psal. 18. 39.

32.

33.

34.

A great wonder.

Simil.

Marriners of the Sea by pumping cleare the Ship of the water, it draweth, lest by the neglect therof, the same further and further encreasing the Ship should sinke) but earnestly to oppose it, expelling the same, partly by not yeelding thereunto, or if upon the sudden wee yeeld, by repenting thereof, and refusing to yeeld obedience thereunto, yea doing the contrary with pleasure and thanksgiving to our gracious God, through whom wee are thus inabled in some measure to subdue our lusts? Oh the joy and gladnesse abounding in our hearts, when our GOD strengtheneth our hands to war by degrees to overcome those invvard Beasts, Serpents,

pents, Cockatrices, young Lyons, and Dragons! I assure my Soule that *Isael* rejoyced no more in taking the Smiths hammer, and therewith fastning a naile in *Sisera's* temples, and *David* in cutting off *Goliaths* head with his owne sword: then the People of *God* boast of *Gods* power, and rejoyce in his Name, vwhen they overcome the wicked one, by quenching his temptations, which are like fiery darts to slay the soule; they rejoyce I say in that power of *GOD* inabling them (like *Judah* as bold as Lyons to resist their enemies, and defend their right, when others (like *Issachar* couching under burdens) are slaves unto *Sathan* and their owne lusts.

Indg. 4. 21.

1 Sam. 17. 51.

Gen. 49. 9.

Simil.  
Gen. 49. 14.

H 2

Som.

The Saints  
gaine by  
their fo-  
mer falls.

Psal. 68. 13.

Zech. 13. i.

Sometimes indeed the Saints are wounded and blacked with these fiery darts; but they are never wholly over-come, nay even from hence doe they through Gods goodnesse reap no small advantage. Have they lien among the pois? they rest not till they be as the wings of a Dove, covered with silver, and her feathers with yellow gold. Find they themselves in any sort defiled? they run to the fountaine opened to the House of DAVID for sinne, and for uncleannesse. Yea, as great Soldiers when their blood is once drawn, are the more inflamed with desire of revenge: so are they further encouraged unto a swift pursuit of Sathan, that they may bruise his head, and of themselves to take an holy revenge



revenge for their security and negligence in suffering the presence of God (which is to them as the *Nazarite* haire unto **SAMPSON**) to bee taken from them. Doth Sathan watching his time, take them at unwares; as the *Phalistsims* shaved off **SAMPSONS** locks whilst hee was asleepe? Doe they at any time fall through lack of circumspection? Through grace they lay the same to heart, and so redouble their forces, that they may overcome and tread downe that *Prince of darknesse*, being perswaded that the *God of peace* shall bruise Sathan under their feet shortly. Through grace do they profit by their *haltings*, not to halt any more, being carefull in the meane time

Judg. 16.  
19.

Rom. 16.  
20.

Heb. 12.

13<sup>a</sup>

that their haltings may bee healed: therefore *lift they up the hands that hung downe, and the feeble knees, and make strait steps for their feet, lest that which is lame be turned out of the way.*

They learne wisdom by experience, as *David* did, when he perceived the falshood of *Saul* his father in Law, he ever suspected him thereafter, and laboured alwayes to avoid those snares which hee laid for him: and *Samson* when he took the dores of the gate of the *City*, and the two posts, and went away with them, prevented the treachery of the *Philistims* (by whom once before he was deluded) which laid wait all night for him in the gate of the *Citie*, Gods Saints (I say) by their holy feare.

Judg. 16. 3.

feare, watchings, experience of Sathans deepnes, and their owne vveaknesse, learne to be more circumspect. Oh the loving kindnes of *God*, vwho hath reveiled all the wiles of *Leviathan*, the peircing and crooked Serpent, his cruelty, his importunity, his vvatchfulnesse, the divers vvayes whereby hee hideth the nature of sinne, that the bitterness thereof be not discovered, as also the naughtinesse of our owne hearts, ready at all times to give him entertainment; if through his goodnes we did not watch over the same with all *diligence*. What a good *God* have wee, who not only fighteth for us, but also advertiseth us of all the enemies of our salvation!

H 5

Much

The unspeakable  
goodnesse  
of God.

2 Kin. 6.9.

Simile

Zech. 3.2.

Much was the King of Israel obliged to the Prophet of God, for revealing unto him the King of *Arams* purposes against him, as whereby he did more then once avoid the danger; but much more are we to our gracious God for reveiling unto us by his faithful *Embassadors* Sathans manifold guiles, who is at all times, and in every place, and with every lust ready to deceive us; standing at our right hand to bee our Adversarie: yea for our sakes fiercely rebuking him. And the Lord said unto Sathan, The Lord rebuke thee, O Sathan, even the Lord that hath chosen Ierusalem rebuke thee: Is not this a brand pluckt out of the fire? Though wee at sometimes feare to be  
over-

overcome; though wee may doubt that vve are indeed overcome; though vve may be as it were at the very last cast even ready to faint and give over; yet through the power of God are wee so preserved, that *not any shall pluck us out of his hands; yea, as the dew revives the withered herbs, the meditation of foregoing comforts shall so revive us, that our youth shall bee renewed like the Eagles.* Oh for pittie, that our God should thus by his powerfull presence accompany us, and out of his affectioned love towards us, be ever arming us by his counsels, comforts, exhortations, threatnings, &c. and yet that wee should at any time give place to the Divell, in making

Hos. 14.5.

Psal. 103.5.

Rom. 14. 13.

provision for the Flesh, to accomplish the lusts thereof!

No small  
glory doth  
redound  
unto God.

Num. 17. 8.

Mat. 12. 13.

Mar. 8. 23.

Psal. 103. 3.

3. No small glory doth redound unto God. He that made the withered stick of *Aaron* to bring forth fresh flourishing *Almonds*, and made the poore mans *withered hand* to become whole, to the glory of his name; and in like manner opened the eyes of the blinde, even the same powerfull God, by our dayly *Mortification*, and the subduing the remainder of *corruption* wherewith we are diseased, defiled, wounded, getteth glory to himself, as who not only forgiveth our *iniquities*, but likewise healeth our *infirmities*. To vvhat end were wee created, but to set forth the glory of God? Delaying to mortifie our Lusts,  
we

we delay the performance of that duty, for which we came into the World: would wee but consider that howsoever Sathan with his Adherents hath done vvhhat in him lieth to hinder us from the *remission* of our *sinnes*, from *renovation* in *Christs* blood, from *sanctification* of the *Spirit*, as in like manner he hath gone about to hinder the *power* of the *word*, and blessing poured upon the *Sacraments*, and the Blessing that accompanieth the *sanctified* fiery *furnace* of *affliction*; out of which the Children of *God* come like purified *gold*; yea, and would hinder deaths sting to be taken away, and so us from lying downe void of sinne, purchase *Virgins* for *Christ*; and yet

A necessary consideration to further Gods glory.

i Sam. ii. 3.

3.

Simil.

yet that hee is letted in every  
of those his *designes*, would  
we by denying to *mortifie* our  
*Lusts*, thus rob God of his glo-  
ry? As the men of *Iabesh Gile-*  
*ad* answered *Nahash* the *Am-*  
*monite* requiring that he might  
thrust out all their right eyes, and  
lay it for a reproch upon all *Is-*  
*rael*. Give us seven dayes respite,  
that we may send messengers in-  
to all the Coasts of *Israel*, and  
then if there bee no man to save  
us, we will come out to thee. So  
might we, *Sathan* endeavour-  
ring by his continued and re-  
iterated temptations to draw  
us unto sinne, that if we should  
not be succoured, we were unable  
to withstand him. But as they  
were delivered on the seventh  
day: So inasmuch as herein *Sa-*  
*than* aimeth at the eternall  
*reproch*.



reproch of our gracious God,  
 and of his deare Sonne Iesus  
 Christ, and holy Spirit, with  
 the shame of the holy An-  
 gels, our attenders, and our  
 owne who are the Israel of  
 God, seeking to pierce our  
 soules and bodies thorow with  
 the speare of sinne, as Saul cast  
 a speare at David to have nai-  
 led him to the wall. Our gra-  
 cious God, who is jealous of his  
 owne glory will undoubtedly  
 by inabling us to oppose this  
 our spirituall Nabash, and our  
 finnes his Ammonites, thus glo-  
 rifie himselfe. His head is al-  
 ready broken in the person of  
 our Saviour: at sundry times  
 also he hath had notable foiles  
 given him by Christs members,  
 being no more able to pre-  
 vaile against them, then Go-  
 liab

i Sam. 18.  
 11.

2 Sam. 21.

*liab against David; the Egyptians against the Israelites, the Canaanites against Iosbua and his Successors: What remaineth but that we should still continue the warre, untill in the full and finall Mortification of our lust, to the everlasting praise of Gods glory, hee be trod under foot; As Naamans servants unto him; My father, if the Prophet had bid thee done som great thing, wouldst thou not have done it? how much rather then, when he saith to thee, wash and be cleane? So may I un-*  
*to you. If the Lord would for the glory of his owne name require us, to part with our goods, good name, lives; yea even the salvation of our Soules; we ought willingly to assent thereunto, much more when for our further and*  
*more*

2 King. 5.

'3.

more comfortable fruition of those requireth us, but to mortifie our Lusts.

4. Through our remnant of corruptions mortified by grace, wee obtaine continuall feare, through sense of continuall weaknesse on our owne part; for certaine it is, that if the Lord should leave us, but for a time; the very smallest temptation were of force to overcome the strongest Christian; the least fiery dart of Satan, which hee taketh out of his owne Quiver, being indeed extreamly venomous, crooked and deceitfull. The wine that Noah drunke deceived him, who notwithstanding was not purposely excessive therein. Hee had strength no doubt to have overcome a stronger temptation,

We obtain  
a continu-  
all holy  
feare, out of  
the sense of  
our owne  
weaknesse.

Note.

tion, if God had not left him for a season: What a meane temptation was *Dauids* looking on *Bathsheba*, the *damosels* questioning of *Peter*, *Dalilahs* feigned teares unto *Samson*? The Sins I confesse in which the Saints fall thereby, as also the dishonour of Gods Name, and the Churches dammage through the same bee not small; yet the LORD that brought light out of darknesse, doth even hereby worke for the good of others, as who learn from the same, that even the best are unable to stand by themselves; and that if even the strongest sort of Gods Giants, bright shining Starres in the firmament of God; have notwithstanding now and then slipt, yea fallen into grosse and great sins; they

Gods children profit by the sins of others.

they themselves weake babes in comparison of the other, must be somuch the more watchfull over their owne wayes, working out their owne Salvation with feare and trembling. They are daily practised in the work of Mortification, doe not with Cham and Shemei, scoffe or raile at the falls or miseries of the Saints; neither with the filthy flies feed upon the sores of the Beast, leaving his whole parts, neither (as those that would goe into a Chyrurgions Shop, and take a profitable Instrument, serving to the cutting away of dead flesh, and therewith kill themselves) doe they enter into the great Book of Gods Scriptures, to wresting every thing, that the word of life becommeth unto them

Note.

Simil.

1 Pet. 2.6.

Pro. 17.10.

Jer. 6.10.

Ezek. 7.7.

Luk. 13.2.

them the savour of death; and  
 Christ a stone of ease to his own,  
 a precious stone, and a sure Foun-  
 dation; becommeth unto them a  
 stumbling stone, and a Rock of  
 offence; and the threatnings of  
 the word, which to the godly  
 are terrours to terrifie them,  
 and are said in the Proverbs to  
 be the corrections of the Lord,  
 are scoffed at and counted but  
 winde, an eccho or sound of an  
 hill; but taking notice of their  
 owne corruption, and how  
 easily they themselves may  
 be thereby intrapped; they  
 walke warily, alwayes taking  
 heed lest they also fall. Oh  
 how many out of the faults of  
 others gather poyson, and not  
 honey with Samson out of the  
 Lyons belly! The Iewes in the  
 dayes of Christ justified them-  
 selves

selves in comparison of those on whom the *Towre* of *Shilo* fell but were willed of *Christ*, in like manner to repent. Others have fallen, how soone may wee? *He that thinketh he standeth, must take heed lest hee fall.* Too too many there are which imitate the falls of the *Saints*, as *Sauls* Armour-bearer after the evill example of his Master, did in the like manner slay himselfe. As *Saul* killed himselfe with his sword wherewith he had foughten against his Adversaries, so are there not a few which use the falls of the *Saints* as swords to run their soules thorow, falling by their example, as though *God* would be as mercifull to them in their presumptuous fearfull falls, as to those

1 Cor. 10. 3  
12.

1 Sam. 31. 5.

Simil.

Many imitate the Saints falls, but do not with them repent.

those who fell through the  
*violem flood of forcible and sud-  
daine temptations*, or as though  
it lay in their hands to repent,  
as those extraordinary per-  
sons who had extraordinary  
repentance, given them of the  
Almighty that they might be  
*examplars of Repentance*; here  
of though the *wicked* make  
these ill uses, or rather *abuses*,  
yet are Gods Children, like  
good Husbands: They profit  
alwayes, both by the *vertues*  
of the *Saints*, and their *infirmi-  
ties*; as good Husbands will  
make good use even of *dongue*.  
They learne, I say, hereby  
to worke out their owne salvation  
with feare and trembling. They  
learne also to take heed they  
fall not when they suppose  
themselves to stand; yea they  
allo

Simil.

Note.



also see a thousand infirmities in themselves which they would never have marked, if both they themselves had not fallen in some, and observed to have fallen in the like.

5. We obtaine hereby a passage to slay our outward and actual finnes: for when the Cockatrice is crushed in the shell, how shall it come to be a fiery flying Dragon? When the leakes of the Ship are stopped, and the water which came in thereat emptied out, how shall it sinke? and if the defects of an house be repaired, it cannot ruine.

It is much more easie to quench the first sparkles of fire, then vwhen they have increased into great Flames. Through curbing our inbred

cor-

How lo  
- a mactiq  
- at Hous  
- melled

We obtain  
a passage  
to slay our  
outward  
actual  
finnes.

Similar

5110

How to  
prevent a-  
small re-  
bellions.

Mat. 18. 27

Mat. 18. 27

Mat. 18. 27

Mat. 18. 27

Mat. 18. 27

Mat. 18. 27

Mat. 18. 27

Mat. 18. 27

Mat. 18. 27

Mat. 18. 27

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Mat. 18. 27

Mat. 18. 27

Mat. 18. 27

Mat. 18. 27

Mat. 18. 27

corruption we prevent many  
actuall rebellions. Let wee  
the fire burn *within*, even give  
way unto our inbred lusts,  
(how well soever vve looke  
to the outside) impossible it  
is, but that the flame vvil  
burst forth in some one or o-  
ther fleshly Lust; for *out of  
the abundance of the heart the  
mouth speaketh, and the corrupti-  
on that is in the world is through  
Lust.*

*Object.* They that outvvardly lead  
a good life cannot but be *well  
reformed.*

*Ans.* If indeed their life be tru-  
ly good, comming like good  
fruit from a good tree; then  
as the same is pleasing and ac-  
ceptable to God; so doth it  
necessarily imply the hearts  
reformation, but being one-

ly

ly good in appearance and show, the sundry sorts of *ver-*  
*ues* wherewith it is covered,  
 or rather hypocritically co-  
 lour'd, doe but make the  
 same more detestable to God.  
 When the *Fountaine* is pollu-  
 ted, can the *streams* be whol-  
 some? Because the Apples of  
*Sodom* are outwardly goodly  
 and beautifull, must it needs  
 follow that they are not dust  
 within? Because the *Scitua-*  
*tion* of a *Citie* is pleasant, must  
 it needs therefore be granted,  
 that the *water* is not *naught*;  
 or the land *barren*? Who will  
 call the froth of the Sea good  
 for the whitenesse thereof, or  
 a foule wall pleasant because  
 overcast with *lime*? or a *Black-*  
*amore* faire though farded all  
 over? *Where there is inward*

Simil.

2 Kin. 2. 19.

I

sancti-

*sanctification*, there is indeed outward reformation, but this without that is meerely counterfeit, in which regard worse is by farre the condition of hypocrites, then that of *Atheists*, as to whom many woes belong; *Woe, woe, woe*, with a witnesse.

Math. 23.  
29.

We shall  
have lesse  
to doe in  
the end of  
our jour-  
ney.

How to  
judge our  
selves eve-  
ry day.

6. *We shall have lesse to doe in the end of our journey, if all our dayes we be breaking up our fallow ground.* Oh how comfortable is this if wee would duely weigh it in the just balance of the Sanctuary! If we have from time to time taken a particular accompt of our own wayes: If we have at the least twice every day censured the false deceitfull treacherous heart, and her dolefull traine of earthly members:

if

if we have arraigned the traitor and her followers, the eye, the ear, the tongue, the hand, the foot: if wee have demanded them in Gods steed, whether they have beene all the day gathering or scattering for God, or against him, upward or downward, glorifying God or dishonouring him; at home working in our fathers service, or wandering with Dinah from our fathers house; when the answer comes as in the presence of God, it will either be accusing or excusing, or deceiving (it wee be not the more circumspect, and jealous over ourselves upon consideration of by-past deceitfulness) or flatter-  
ing. Now we (as I said before) being in the roome of  
of God, must give and pro-

Gen. 34. 1.

Simil.

Pro. 17.15.

nounce a right and just sentence, every day and night, for as it is with them that justify the wicked, and condemne the righteous, both are abomination to God, so to condemne our selves that day, when Gods Spirit hath bin working with us in every good worke and *deare* (though on our part in great weaknesse and infirmity, as well in abstaining from evill, as performing of that which is good) is no small injury to God, as vho hereby *hides* his manifold *benefits* bestowed upon us, and thus either in censuring the *dispensation* of his *grace*, (because it is not according to our wishes, or according to our *sense* and *feeling*, or as we have *received* of his Majestie in times past,

or

or as others receive) or not acknowledging the *same* with *thanksgiving*. Thus I say to judge ourselves, as it is *dangerous*: So is it no lesse *unprofitable*, neither *further*s it our Spirit in progresse to *Life* eternall; nor doth it *provoke* the good *Spirit* of God to help us, since his Majestie getteth such an evill reward at our hand; nor get we hereby our *conscienc*es pacified, either yet *obtaine* our hearts *desire*. It were best then as is manifest by the light of the Word (and I have found by experience deare bought) to let our *soules* keepe silence to God, and to thank his *Majestie* every day for the least measure of grace; for indeed the least blast of the winde of the Spirit, is not onely

How dangerous it is for us rashly to condemn our selves.

Note.

*miraculous, and above deserving, but also above the highest measure of thanksgiving, either in this world, or in the world to come. Let then murmuring depart, and thanksgiving keepe her roome, whereby we shall obtaine as greater peace of conscience, so greater encrease of grace, to Gods both approbation and acceptation.*

What we  
are to doe  
when the  
Conscience  
doth justly  
accuse us  
for crimes  
commit-  
ted.

Againe, if after triall the conscience doth justly accuse us in such and such points of blemishes *inwardly* and *outwardly* unknowne to any; *inward*, unknowne either to *Angels* or *Devils*; *outward*, unperceived even by the most judicious Spirits (for of grosse sinnes or such others, as holy men of God would judge worthy of censure, I doe not now  
speake



speake) wee are in no wayes  
to flatter or justifie our selves.  
In these blacks and blemishes  
I would counsell thee poore  
soule not to flatter thy selfe  
but deeply to accuse thy selfe,  
with great remorse. Thus cen-  
suring thy selfe, thus *repenting*  
for the sinnes of the day past,  
yea the sinnes of thy best, ho-  
liest, and most zealous acti-  
ons, thou shalt goe to bed  
with the voice of joy and  
gladnes, of praises and thank-  
givings. After that thou hast  
felt and uttered that which  
*Jeremy* speaks. *It is of the Lords*  
*mercies that we are not consu-*  
*med, because his compassions faile*  
*not; They are new every mor-*  
*ning; thou liest downe with*  
*an assurance of pardon; thou*  
*liest downe as it were with-*

Ier. 3. 21.

Psal. 127. 2.

An exact  
and com-  
pendious  
forme of  
selfe exa-  
mination.

out sinne; as who both grie-  
vest for thy sinnes commit-  
ted, and resolvest to lead a  
new life. Hast thou perfor-  
med this? joyfull will thy  
nights rest be unto thee, *God*  
*giving his beloved sleepe*; They  
certainly that have *tasted* this,  
and of this will say *Amen to it*.

But this tryall is yet to  
be abridged into a narrower  
roome. Ere the *evening* come,  
we may not onely forget the  
*dayes* wandrings, as in like  
manner the good *influences* of  
Gods goodnesse towards us;  
but also wee may be many  
times *hinder'd* from this great,  
necessary, profitable, and  
commendable *urinall*, what by  
ourselves through sleepines,  
and what by others; it being  
likewise a maine *pollicie* of Sa-  
than

than to make us put the same off from one time to another, whence it commeth to passe, that the worke becommeth more *difficult* (this *dongue* requiring to be swept out every day, and we unable to remember two or three dayes wandrings) It is then most requisite for the good both of *soule* and *body*, for the obtaining of that precious jewell *tranquillitie of mind*, for the weakning and overthrow of the Divels forces, to turne *dayes* into *houres*, as *houres* into *minutes*. If in *praying*, *reading*, *confering*, *Meditation*, *hearing of Gods word*, and the like, wee be unfaithfull, by the least delay of this *self-triall*, and *self-judging*, Sathan getteth too much advantage towards the

The delay  
of selfe  
tryall how  
dangerous.

troubling of our tender Con-  
sciences, contrarily. If at all  
times, in all places, in all  
companies, and upon every  
occasion, out of our particu-  
lar secret, separate walking  
with God; we shall take our  
selves to doe, demanding of  
our selves as it were, *what we  
said? what we thought? whether  
we edified our selves and others?  
whether wee glorified GOD or  
not? whether we remembred our  
selvas, the Church, our end, the  
great day, our heavenly inheri-  
tance, though but by one ejacu-  
lation, or some Pilgrims looks;*  
wee should quickly perceive  
the benefit, much good would  
it worke to our selves and  
others. Thus should we find  
vvh<sup>t</sup> good wee have received  
by others; how we have been  
af-

*affected* with the company of the *ungodly* (as whether wee have vexed our *soules* or not, whether we have *reproved* sin with boldnes, or failed here-  
in:) in vvhhat state our *con-*  
*science* standeth, as whether or not wee have had *mercy* to keepe the same *undefiled*; and the tenderneſſe thereof *con-*  
*tinued*, the same being in us both at *home* and *abroad*, as a sweet *companion*. Hereunto if we be *attentive*; thus if wee doe employ our time, *gathe-*  
*ring* withall the good things vvhich wee have *ſcene* and *heard* abroad; as in like man-  
ner making use of all good *provocations* to *sharpen* us,  
(though this sort of *iron* to *sharpen iron* is very rare) the  
*good* which we shall *reap* here-  
by

by will much *ease* our *soules*, and augment our *spirituall treasure*. Thus if wee would doe (I will not boast or whisper that I have exactly thus done, yet others have with all their might endeavored herein, and mind through the assistance of Gods good *Spirit* so to doe unto the end of their *Christian Race*) wee should thus doing get great aboundance of *extraordinary Christian joyes and ravishments*, as *pledges*, or the *earnest* of the *Spirit* given to us, under the hope of the fulnesse of *eternall joyes*. If we have left off those glorious *exercises*, (not any wayes hindring either praying, reading, meditating, or any other *spirituall worke* in the *Vineyard*; but, rather  
much

much furthering the same) If I say we have omitted them, doe we blame our selves, if we have gotten dumb tongues instead of open, winbered bars, instead of mollified, dirt for gold, blindness for eye-salve, poverty of grace for riches, beggerly cloathes for rayment of white linnen; for a feasting, a troubled conscience, a shew of godlines, for the power thereof; small mire and dew in place of great waters, senselesnesse for watchfulness, and tender feelings. If this be thy state, dolefull is thy change, fearfull this desertion. Thou must repent in time, getting thy heart and endeavours enlarged, mightily and sincerely renewing thy Covenant with God, whereby thou shalt at the length perceive

ceive why the Lord hath absented himselfe so long; and againe enjoy his sweet presence, and the glorious tokens of his affectioned love.

Wee doe  
further and  
further  
hate sinne.

7. *We obtaine hereby a further & further hatred of sin, an higher and higher detestation thereof, with all the severall sorts of the same. In the Ceremoniall law the same was shadowed under leprosi es unclean issues, unclean birds, beasts, foules, leprous garments, as also by the uncleanness of men and women, vvhosoever was defiled by any of those was to be purified from his uncleanness. In the verity are all these figures accomplished; Let us cast off the work of darknes (saith the Apostle) and make no provision for the flesh to fulfill the lusts thereof.*

Levit. 11.  
12, 13, &c.

Rom. 13.  
13, 14.

He



He saith not, cast off the worke;  
 but the workes of darknesse, not  
 the lusts, but the lusts of the flesh.  
 So elsewhere, hee saith not,  
 purge out one part of the old le-  
 ven, but purge out the old leaven,  
 that is every part, the remnant  
 crummes thereof, like to that  
 where he saith, that I may pre-  
 sent you as a chaste Virgin to  
 Christ. Will the Lord Iesus  
 look upon any uncleane per-  
 son? Shall it bee perfected  
 where it was not begun? So  
 the same Apostle; Put off con-  
 cerning the former conversation  
 the old man, which is not a part  
 of sinne, but all the old garment  
 thereof, as men when they goe  
 to bed put off all their cloaths,  
 or those that cast away an old,  
 ragged, torne, and worne gar-  
 ment, whereof they are asha-  
 med,

1 Cor. 5. 7.

2 Cor. 11. 3.

Eph. 4. 22.

Eph. 4. 24.

1 Theff. 5.  
22. 33.

Simil.

Math. 12.  
43. 8.

med, and never intend to put on againe) and put on that new man which after God is created in righteousness and true holiness, even all the parts, not one part alone of the garment; we are to abstain even from all appearance of evil, and to bee so sanctified, that our whole Spirit and soule, and body be presented blamelesse unto the comming of our Lord I E S U S C H R I S T; wee must abstaine even from the garment spotted with blood. As the *Nethinims* left not in the Temple of Solomon any uncleane thing not swept away: So must every one of us be a spirituall *Nethinin* in our owne soule, to sweepe away all uncleannes; yea, the least idle thought; for it is not a King like Solomon that

that comes into this Temple,  
but *one* in every respect greater  
then *Solomon* the *Sovereign*  
of the whole World, vvho  
neither will nor can abide  
any uncleannesse. His house,  
his bed, his garden, his taber-  
nacle, his temple, (a Christi-  
an Soule is all those) cannot  
be too *neatly* and *cleanly* kept.  
Deserveth not such a guest  
who is purer then the *Hea-  
vens*, and abideth not where  
impuritie is entertained: de-  
serveth not he (I say) to dwell  
in a pure heart peculiar to  
himselſe? yea, so jealous he is,  
that hee cannot indure that  
any other should come there,  
and being the great *high Priest*  
himselſe with the *seven eyes*,  
cannot bee deceived with a  
shew of puritie; but (unlike  
unto

*Note.*

Num. 5. 13.

unto the jealous Husband in *Numb.*) knoweth both *when*, *how*, and *by whom* his bed hath beene polluted. If our *Saviours* first comming required

Mark. 3. 3.

*preparation of his way* in our *hearts*, and his continuall presence vwith us; namely, since he vvent to Heaven, and *mar-*

Hos. 2. 19.

*ried us to himselfe*, in *mercie*, *truth* and *compassion*, the like; how then should we think to bee arrayed; who are continually called to *the marriage of the Lamb*? If this standing continually by the preaching of the Word and Sacraments, benefits, promises, corrections, &c. requireth such preparation; deserveth not his last comming greatest preparation of all, when *the Elements shall be dissolved*, and *the*

2 Pet. 3. 10.  
11.*Earth*

*Earth burnt with fire* (which notwithstanding never sinned, but was subjected to vanitie for our sinnes? *What manner of persons ought we to be in all holy conversation and godlines?* Alasse for pittie, wee weigh not such counsels and directions, prescribing us to cast away all our Idols, (as *Rachel, Leah*, and the family of *Iacob* gave them to be buried ere ever they went to *Bethel*.)

Gen. 35.4.

Alas, I say, and so may we all, wee have journeyed to Gods *Bethel* vvith our Idols of abomination, taking hold on the horns of the Altar vvith hypocriticall *Adonijah*, and bloody *Joab*; yea, which is worse, we think to come to the *Bethel* of *Bethels*, GODS holy House in Heaven, notwithstanding

1 King. 1.  
30. and 2.  
28.

Ezek. 8.7.

Sathans  
policie.

Iſa. 5. 30.

withstanding we reserve yet some *Idols* not cast away, which are of us *secretly* vvorshipped, putting as it were a *wall* betweene *God* and us, as did the *Idolaters* mentioned by *Ezekiel*. If such were their secret, how great think wee were their open abominations? O strange policie of the Prince of *darknesse*, by whom *thousands* are brought through the wicked imaginations of their heart, under that fearfull woe; even who call evil good, and good evil, that put darknes for light, and light for darknes; that put bitter for sweet, and sweet for bitter! how are they deceived with the false, arrogant, and perverse opinion of their owne heart, about true repentance *inward* and *outward*?  
dreaming

dreaming belike, that *actual* abstinence from *actual* sinnes is sound and sincere Repentance.

What availed it Herod to abstain from many *actual* sinnes, in the meane time retaining one *Idol*, his sinne of *Adultery*, or *Incest*? What availed it the *Jewes* to continue their *Sacrifices*, observe the *new Moones*, and *Sabbaths*, offer *incense*, &c. in the mean time living in *hypocrisie*? Could the Lord away with the same? were not both *themselves*, and their whole Worship abomination in his sight? Neither is it enough to alledge the *intention* of the heart, if in the meane time their *conversation* be sinfull: such *wisedome cometh from beneath*. He that abhors one sinne will abhorre all;  
and

Mar. 6. 30.

Isa. i. 11. 12.  
13. 14.

The intention of the heart not sufficient of it selfe.

Iam. 3. 15.

Note.

and they that rightly have respect to one of Gods commandments, as they are Gods commandments, will have respect to them all; as hee that breaks one, breaks all; for the Commandments are so linked together, that if one be broke, all will dissolve, except that one be repaired: and as they that broke one of the Acts of the *Medes and Persians* (though unrighteously decreed) were put to death; and they that maintaine any one *Rebell*, are accounted of as if they had maintained all the Kings enemies, (as accordingly *Abimelech* the Priest with all his *Fathers House* were slain by *Saul*, for his supposed Conspiracie with *David*, in giving him of the *Shew-bread*, and *Goliaths sword*)

Simil,

Dan. 6. 15.

Simil.

1 Sam, 33.  
18.



(sword) and they that break any one Statute, are as well liable unto the *Kings censure*, as if they had broke them all; (as *Shemei* found by *experience* through his going out of *Ierusalem*, contrary unto *Solomons* direction) so are all those liable unto the severity of Gods justice, which doe wittingly and willingly *main- taine* in themselves any *one* reigning boosome *sinne*. May not an house set on fire in any one part, bee at the length burnt to ashes, as well as if it had beene set on fire in sundry places? will not *one* cord as well hang a *thiefe*, as many? may not *saul* be as really slain by his *one* (*one*) *sword*, as hee had beene if every *Philistim* had given him a *stab* with a severall

1 King. 3.  
46.

The danger even of  
one sinne  
unrepented of.

Simil.

1 Sam. 31.  
4.

Judg. 4. 21.

1 Sam. 17.  
49.

severall one? nay, further: May not a Naile in the hand of *Iael* as well destroy *Sisera*, as *Baraks* Sword or Speare could have done? a stone out of a sling, no lesse fell mighty *Goliath* to the ground, then his owne sword cut off his owne head? May not a man as well bee drowned in a pond or pit of water, as in the middle of the Ocean? I may yet descend lower. May not an haire throttle one? a flie choke one? a crum of bread occasion a mans death? It is thus with sinne, with every sin, with the smallest sinne, even the least wandering thought, the least idle word, the smallest sinne (if any can be so truly termed) deserveth Hell fire.

8. We doe hereby attaine un-

is true hatred of sinne, not so much for the punishment thereof, as for it selfe. For even Reprobates, though they hate not sinne as sinne, or because it is a transgression of Gods Law, yet may they hate it in respect of the punishments ensuing thereupon: and so in outward appearance seeme haters of sinne. But ~~Satan~~ here in, howsoever with the pain-  
ter he draweth the colour of the fire, yet cannot he paint the heart thereof: though his Instruments seeme haters of sinne, yet are they not so in truth, but for by respects. They doe not hate sinne for sinne, as the Saints do in heart, and outwardly testifie in word and deed. This precise *Mortification* answers very pretti-

We hate sin for sin, or as it is a breach of Gods Lawes.

The ungodly not true haters of sinne.

Mortification like circumcision.

cast out  
of the land  
of the living  
and to  
be a  
sign to  
the world

Iſa. 37.9.

the day  
of the  
Lord  
shall be  
a day of  
wrath

ly to the Figure of Circumci-  
ſion: as all the foreskin was  
put away; so will not the  
Lord have any one sinne to  
remaine in his Saints unmor-  
tified, which they are not  
accordingly to oppose, hate,  
and persecute unto the death.  
This sort of true Repentance,  
as it is prophesied in the Per-  
son of the penitent *Isa. 37.9.*  
so is it verily accomplished in  
all penitent sinners, to whom  
our God makes all sinne (and  
that for sinne) so odious and  
detestable both inwardly and  
outwardly, that they cast it a-  
way like a menstruous clout,  
crying against their Sinnes,  
hence away, in token of their  
extream indignation therat.  
We understand that the Jews  
in signe of that inward hatred  
that

## *in-bred Corruption.*

193

that they had at our Lord and  
Saviour without a cause, cried,  
*Away with him, away with him,*  
we out of this should gather  
an infinite and endless hatred  
against sin, as through which  
our Lord taking upon him  
our finnes, suffered all this.  
We must even so hate it as to  
cast it out, to afford it no en-  
tertainment, and from our ve-  
ry hearts to cry against it,  
*Hence, away, away with it:* yea,  
dayly and hourly to run unto  
God by Prayer for the assist-  
ance of his Spirit against the  
same; that if those pricks of  
the Flesh may not wholly be  
removed, and we wholly rid  
of this Old man during our  
abode heere in this vale of  
misery; yet that sinne may not  
so reigne in our moriall bodies

Luc. 23. 18.

The Iewes  
hatred of  
Christ an  
Argument  
to work in  
us hatred  
of sinne.

.8. p. 1. 204.

2.

Rom. 6. 12.

K 2

that

that we should obey it in the lusts thereof.

Thus ye see, that howsoever our good God is pleased to leave even in his dearest Saints some dregs of corruption (as the *Canaanites* were left in the land, for the further triall of the *Israelites*) yet as out of the belly of the Lyon *Samson* had honey, so even out of them, and in the dayly mortifying of them, the Saints gather no small store of fruitfull benefits, and heavenly comforts, sweeter then the honey and the honey-combe. Thus of the motives or encouragements which wee have unto this spirituall Combat; and so of the seventh Particular.

Chap.



## CHAP. VIII.

Necessary Caveats to bee  
observed in this spiritu-  
all Encounter.

**A**S in temporall *warfare*,  
it is ordinary for the  
*Generall* of the Army to di-  
rect his Soldiers how to be-  
have themselves in the Bat-  
tell, when, where, how, and  
against whom to fight; what  
*Weapons* to use, what courses  
to take, to daunt the enemy:  
how to discern and make  
use of advantages; against  
whom *especially* to bend their  
K 3 forces;

Direction  
no lesse  
needfull in  
this spiri-  
tiall, then  
they are  
in the cor-  
poral war-  
fare.

forces : how to prevent the enemies *Stratagems* ; and so in other particulars : no lesse requisite is this course in this our *Spirituall Warfare*. Skillfull *David* may venture too farre to the endangering of his life : wary *Uriah* may step into the forefront of the Battell, and fall ; when as another standing had been fitter for him. The *Captains* of the King of *Syria* may mistake *Jehosophat* for *Ahab* ; *Amaziah* may provoke *Iehoash* to his owne overthrow ; the *Israelites* may so relye upon the *Arke* of *GOD* comming amongst them, as if assuredly they should bee saved from their enemies, that as wel they themselves shall be vanquished, as if taken by the enemye.

Ben-



Betrayed with his two and thirty Kings that helped him may be drunk, not dreaming in their jolliey that an headfull of *Israelites* shall vanquish both him, them, and their populous Armies. Thus may it befall us in encountering the *Flesh*. *Caveats* therefore being prescribed, accordingly must wee follow our prescriptions.

1 King. 20.  
18.

The *Caveats* are these.

The *Caveats*.

1. Wee must not through our worldly mindednesse, or unnecessary employment of our selves about the things of this world, be lets unto our selves in vanquishing our lusts, as *Esau* deprived himselfe of the blessing through his wearisome hun-

We must not be lets unto our selves in vanquishing our corruption.

Mat. 8. 34.

Ezek. 10.

king; and the Gadarene bad  
CHRIST depart out of their  
bounds; and the wicked Jews  
caused God to depart from the  
Temple. How can those van-  
quish their lusts; which doe  
not so much as to this end set  
the least time apart?

We must  
not cast a-  
way our  
armour or  
in any sort  
yeeld.

Heb. 10. 38.

Psal. 73.  
27.

We must  
be wise in  
the ap-  
plication

2. Wee must not cast away our  
Armour, or in any sort yeeld; but  
still keep firme our confidence in  
GOD; For, if any man draw  
backe, his Soule shall have no  
pleasure in him: Whereunto  
that of the Psalmist agreeth.  
For loe, they that are farre from  
thee shall perishe: thou hast de-  
stroyed all them that goe a who-  
ring from thee.

3. We must not apply unto our  
falls of infirmity such places of

Scrip-

Scripture as are to be understood of theirs that sinned presumptuously (as that of Eli unto his Sonnes. If a man sinne against the Lord, who shall intreat for him?) or such as are spoken of Reprobates; as that unto the Hebrewes, It is impossible for those who were once enlightened, and have tasted of the heavenly gift, &c. if they shall fall away, to renew them againe unto repentance. And againe, If we sinne wilfully after we have received the Knowledge of the Truth, there remaineth no more sacrifice for sinnes, but a certaine fearfull looking for of Judgement, and fiery indignation, which shall devour the adversaries. So that of Peter: For, if after they have escaped the pollutions of the world, through the

of Scripture unto our selves.

1 Sam. 2.  
35.

Heb. 6. 4.

Heb. 10. 26.

27.

2 Pet. 1. 10.

knowledge of the Word and Saviour  
our Jesus Christ, they are again  
entangled therein, and overcome,  
the latter end is worse with them  
than the beginning, &c.

We must  
prepare for  
new and  
contrary winds

4. We must prepare ourselves  
for new contrary winds to hinder  
us in our spiritual sailing to  
Heaven: though already we  
have been assailed by divers:  
neither must those so daunt  
us, as that we are not to imi-  
tate Christ's Disciples, who  
when through the vehemen-  
cie of the Tempest their Ship  
could not fast, endeavou-  
red notwithstanding to row.  
Though wee cannot goe on  
in the course of Gadlins so  
swiftly as we would, we must  
notwithstanding go on, tho  
in a smaller degree.

Ioh. 6. 19.

5. When

5. When we perceive our  
 selves to be over-mastered by any  
 temptation, and even forced as a  
 forced woman, then must we with  
 Thamar (forced by deceitfull  
 Amnon in the privie Cham-  
 ber of our heart) openly cry out  
 against the Devill with a penitent  
 heart, that the Lord may a-  
 venge our quarrell, as Abso-  
 lon was stirred up to bee a-  
 venged of Amnon.

We must  
 cry out a-  
 gainst our  
 sinnes.

2 Sam. 13.  
 29.

2 Sam. 14.  
 29.

6. We must beware of the false  
 bod of security and deceitfulness of  
 sin, (notwithstanding our ex-  
 perience of Gods former pre-  
 sence) lest any wayes delighting  
 therein, wee bee driven to seeke  
 Christ, but lose our labour. Just-  
 ly doth the Lord punish this  
 sinne of security by desertion,  
 then which what can be more  
 grieve-

We must a-  
 void secu-  
 rity.

Gal. 3. 2.

grievous to the Saints. Grievous undoubtedly it was unto David, when being thus chastised, he cryed unto God, *Make me to heare joy and gladnesse, that the bones which thou hast broken may rejoyce. Cast me not away from thy presence, and take not thy holy spirit from me. Restore unto me the joy of thy salvation, and uphold mee with thy free Spirit.* Jonah was asleep, but the stormy tempest, and sinking belly of the Whale awaked him. David was asleep, but the sword awaked him. Noah was asleep, but Chams scorning awaked him. In this bed lay the Israelites, but 70. years Captivity awaked them. Oh if wee could learne wisdom by their folly, and their after repentance stirre

stirre us up unto repentance!  
 If God thus punish his owne  
 children for their *securitie*,  
 what shall be the Portion of  
 the wicked that are in a dead  
 slumber? how sudden and  
 strange, how fearfull and ter-  
 rible, how horrible unutter-  
 able shall their wakening be?  
 Such was *Caine*, *Achitophels*,  
*Pharaphs*, *Indassas*, *Sauls*, *A-*  
*bimilecks*, *Belpazzars* and di-  
 vers others; how fearfull they  
 were here, their ends shew;  
 how lamentable their *last* shall  
 be, when at the blast of the  
*Trumpet* they shall rise out of  
 their graves, that of the foo-  
 lish *Virgins* may declare, *woe,*  
*woe, woe*, wofull is their con-  
 dition when they shall be-  
 hold the terrible Judge com-  
 ming in flaming fire to render

ven-

Note.

Mat. 25, 12.

2 Thes. 1. 8.

.51676

vengeance unto all such as know  
 not God; neither obey the Gospel  
 of our Lord Iesus Christ. If the  
 beginning of their sorrows be  
 so terrible, what will the end  
 be? O who can expresse the  
 the thousandth part of that  
 which they shall then feele?  
 If their entrance into Hell be  
 so fearfull, what are the fire,  
 worme, blacknesse of darknesse,  
 perpetuall separation from God,  
 his Angels, and Children,  
 and whatsoever might afford  
 them any comfort? Then  
 shall not we reioyce that God  
 hath bene pleased heere to  
 awake us by his gracious cor-  
 rections; and mercifull visi-  
 tations out of the bed of re-  
 cumbency then shall our mouths  
 bee filled with laughter for our  
 deliverance out of the captivity  
 of



of Babylon. Then shall not we forget to sing our perpetuall *Hallelujah*, when we shall experimentally feele an abissall difference made between the wheate and the chaffe, the gold and the drosse, the good fishes and the bad, the good ground and the evill, the fruitfull tree and the barren, the sonnes and the bastards, the sheepe and the goats, the good figges and the rotten, the mannes seed and the Serpents, Gods children and Sa- bans. Then shal we with one mind and voice blesse the glorious *Trinitie*, that as our wa- kenings differed from the miske- eds, so also our Portion. Oh blessed be our God, we shall behold his face in righteousness, and shall be satisfied when we awake with his likeness.

Psal. 17. 15.

All finnes  
have not  
the like  
proportion  
of labour  
in mortifi-  
ying.

Ier. 39. 3.  
Simil.

7. Wee must not thinke that  
all fins have the like proportion  
of labour in mortifying; the  
greatest is to bee employed a-  
bout our inward inbred cor-  
ruption, as being our greatest  
and most deceitfull enemy,  
opening the dore to all the  
rest. As when the gates of  
Jerusalem were made open  
for Nebuchadnezzar, all his  
Nobles, Servants, and Soul-  
diers; in like manner entred  
therat, ruining as well Jeru-  
salem it selfe, as the Temple  
of God which was the beauty  
thereof. So, if our hearts shall  
once admit that cruell Ne-  
buchadnezzar the devill, such  
arour will also enter in, that  
thereby as well the powers  
of the soule as body, shall be  
captived, and more hardly  
used,

used, then those Kings whom  
*Adonibezek* kept in slavery;  
 when this is by Sathan mis-  
 used, defiled, or polluted,  
 complaine wee unto God, as  
 Gods people did of *Antiochus*  
*Epiphane*s for polluting their  
 materiall Temple. O God, the  
*Heathen are come into thine in-*  
*heritance, thy holy Temple have*  
*they defiled, they have laid Ieru-*  
*salem on heapes.* So shall wee  
 finde that as *Antiochus* (not-  
 withstanding of his power  
 and craft) was in Gods good  
 time severely punish'd, his  
 pride abated, the pollutions  
 of the Temple censed, Ido-  
 larry abolished, Images broke  
 in picces, the blood of the  
 Saints revenged, the Temple  
 re-edified and gloriously a-  
 dorned: so Sathan shall bee  
 dis-

Magi. 7.

Psal. 79. 1.

Ezechiel 4.

W. 1.

Joh. 2. 15.

dispossessed, and wee set at liberty. As Christs entry into the Temple of Ierusalem was powerfull, to the casting out of the buyers and sellers, and overthrowing the Tables of the Money-changers, and seats of them that sold Doves; so shall his entrance be into our soules to the rejection of Sinners who hath stollen therein. Then shall Satan with greater shame be excluded, together with the whole rabble, or diuellish host of wicked thoughts by him brought in, then Azariah was shut out of the Temple by the Lords Priests, for presuming to offer incense in the house of the Lord. Oh shameles impudent spirit, who hath been thrust out of Heaven, and compelled to depart

2 Chron. 3.

Note.

Iude 6.

lib

out

out of men whom thou hast  
possessed, and when we were  
dead in sinnes and trespasses  
wast through Gods mercy cast  
out of us, and since the first  
time of our conversion are  
hated and abhorred of us, and  
when the fiery flames of zeale  
and love were strong in us,  
(we speake it to Gods glory)  
hast beene often vanquished  
by us, and beene forced to  
flie from us, yea, through  
the power of our pittifull God,  
and his blessing on our prayers,  
watching, fasting, reading, me-  
ditating, on the sweet word  
of Life, conferring, retired-  
nes, (whence have proceeded  
unspeakable Joyes, yea rather  
unutterable Ravishments,  
when wee could have said  
with Peter, *It is good for us to*  
*be*

Mat. 9. 33.

Eph. 3. 1.

Mat. 17. 4.

be here, and which wee could  
 aboundantly discover, if it  
 were not lest the sense of the  
 now want of them might  
 wonderfully discourage us,  
 or that others the Saints of  
 God should think that we glo-  
 ry in our selves) and such like  
 heavenly exercises haſt even  
 trembled and quaked, how  
 dareſt thou now thou caitife,  
 thou *hel bound*, thou damned  
 wretch, thus uſurp the ſeat of  
 God, or deſile his holy *Temple*?  
 even this ſhall add unto thy  
 torments. Now ſeeing that  
 the full and abſolute poſſeſſion  
 of the heart is that whereat  
*Sathan* mainly aymes; it muſt  
 be your care O deare ſonnes  
 and daughters of God, to keep  
 the ſame with all diligence: but  
 if haply he hath already got  
 poſ-

possession; you must by all means endeavour to get him dispossessed, and thereafter still to be cleansing and washing the same from the filthines he hath left behind, which being but a little neglected, will put you to a great deale of trouble; and as a root of bitterness quickly manifest it selfe in its pernicious fruits.

8. Touching the first motions unto sinne in us, (getting grace to resist the same indeed, though not without great griefe of minde) we must neither be too curious, neither yet altogether careless thereof. Too curious, in a substantiall and deepe triall of them; most of them being so vaine and idle, as we cannot

word of  
sinne  
must need  
be triall of

Of the first motions of sinne we must neither be too curious, nor altogether careless.

To be too  
curious a-  
bout them  
is harmful.

imagine whence they should  
arise in us : Thus to do, were  
to goe about a worke both  
harmfull, impossible, unpro-  
fitable, and cumbersome :  
harmfull, as whereby we hin-  
der our peace of Conscience,  
and put off a better exercise,  
even the true triall of our  
heart, with the sincere Cir-  
cumcision of the same : impos-  
sible, as who shall never be  
able to comprehend their  
number, no more then wee  
are of the Starres of Heaven,  
or sand which is by the Sea  
shore : unprofitable, inasmuch  
as when wee have done all  
that we can doe, they are in-  
extinguishable, nor this holiest men  
for that, (and ordinary persons)  
being freed thereof : cum-  
bersome, as which would con-  
tinually



tinually employ us, so that  
we should not performe any  
other dutie, how comforta-  
ble or profitable soever: the  
same being indeed as sudden,  
so through Gods goodnes no  
lesse swiftly flying away: Alto-  
gether evanescent, as which pro-  
ceed from an heart in part  
unsanctified. By reason of  
them our tender Consciences  
must at some times deeply  
lament, even that the house  
of the soule which should be  
filled with the glory of God,  
is any wayes filled with such  
smoke as arises from the fie-  
ry fornaice of the heart not  
wholly reformed. That they  
may be restrained, the Stone  
must bee put on the Wells  
mouth, our hearts enclosed  
as a *Fountaine*, not else to be  
opened,

To beal-  
together  
carelesse of  
them dan-  
gerous.

Hum 577  
nobisq; ha-  
-si pro nob  
admittit

Simil.

21. 12. 129

21. 12. 129

Gen. 29. 10.

Isa. 58. 7.

Isa. 58. 7.

Isa. 58. 7.

Isa. 58. 7.

We must  
ask pardon  
for our se-  
cret finnes.

I. Tim. 2.

Psal. 19. 12.

Gen. 31. 30.

opened, but when some springs  
of heavenly waters should bee  
drawne from thence to re-  
fresh the thirstie soules, as Jacob  
when Rachel came to water  
her Fathers Sheep, removed  
the stone from the well mouth,  
and after they were watered,  
put it on againe.

io. 9. 41. we must not in any case  
neglect to aske pardon for our  
secret finnes which we drinke in,  
whereof we are not aware, and  
which seldom come to bee re-  
membered of us. As we are to  
pray for the pardon of pre-  
sumptuous finnes, of the finnes  
of our youth, of finnes knowne,  
so are we to pray to be cleansed  
from secret fautes, finnes un-  
knowne: though unknowne to  
us they enter in; yet as Jacob  
upon Labans complaint that  
his

*his Gods were stolen*) suspected no doubt that some of his had them, and so could not rest satisfied till they were delivered unto him, and hee had buried them; so may we suspect that wee are guilty of no small number of them, and accordingly pray to be forgiven them.

10. *We must not conceive that the flesh is indeed mortified, when it seemeth so to be;* for seemingly it may bee, when indeed it is not; as when the occasion of sinne is removed, when it is not violent: when its act is removed from one sinne unto another; when through the feare of judgement it is restrained: when the strength of nature is spent. &c. our evidence must be sounded, then

L

in

Gen. 35. 2.

Simil.

The flesh  
not alwaies  
mortified  
when it  
seemeth  
so to be.

in those, else it is but very slender.

Mortification must be continued.

11. *Having aswell to our own as others thinking mortified our lusts, our worke is not then at an end. The heart is not so mortified, but there is still sinfull corruption in it, which requires continuall Mortification.*

Faith in Christ must precede mortification.

12. *We must not conceive that first wee must be mortified, and then lay hold on Christ for remission of sinnes: for till wee be (in some measure) assured of the pardon thereof through Christ, we shall never soundly slay the same, mortification being indeed a fruit of faith.*

Note.

Lusts to be distinguished the one from the other.

13. *In opposing our sinfull and fleshly luste, wee must carefully distinguish betweene them and others; for all are not carnall, but some naturall, as others*

spi

*spirituall. Those from these may be thus differenced. They are ever immoderate; They are for the most part unsavory and loathsome: They are unto flesh and blood marvellous pleasing, and give corruption a marvellous measure of Contentment. They leave nothing but vanitie and vexation of spirit behind them.*

*14. Howsoever, after many a fiery dart throwne at us, wee meet with many others, haply old ones made with a new devise; for it may bee new ones, wherewith wee were never before either acquainted or assaulted; yet must not wee give over; but after the example of PAUL and other Worchie, fight the good fight, not being at any time weary of well-doing, as who in due time shall reape if we faint not. Had*

*Fleshly  
lusts how  
discerned.*

*Wee must  
not give o-  
ver to fight  
even to the  
end.*

*1 Tim. 4. 8.*

*Gal. 6. 9.*

wee but grace thus to lay the matter to heart, that if wee fight not, we shall live in slavery under the diuell, the world and the flesh, of all others the greatest, or rather the onely slaves; but if we fight manfully, and persevere therein, wee shall bee conquerors over all those, and as victorious Kings trample Satan under our feet; we would seeke to prevent our own misery, and get an assured possession of glory, gather courage in our decayed spirits, and lustily goe on. Did we but call to mind how often the Lord hath beene pleased heretofore to help, the same, would be as *Eben-ezer* unto the *Israelites* to encourage us against our spirituall *Philistims*. As the *Israelites* in after ages, reading how  
*Joshua*

1 Sam. 7. i.

*Joshua* had once before discomfited *Amalek*, and of the *Altar* which *Moses* did then build, calling it by the name of *Jehovah Nissi*, that is, *the Lord is my banner*; could not but be encouraged hereby to have warres with them; so is it with *Gods children* calling to mind their former *spiritual victories*: of whom it may be more truly said, than *David* did it of *Saul* and *Jonathan*: *From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty.* They have greater joy and gladnes, with more pleasure and contentment, in striving against their corruption of nature, (which by degrees they still lessen and weaken)

Exo. 17. 15.

Simil.

2 Sam. 1.  
22.

Note.

1 Cor. 15.

32.

Beastly  
men either  
or both.

then the greatest souldier hath  
to glut his sword with the  
blood of his enimie. Strive  
wee against these beasts (our  
*beastly lusts*) as *Paul* fought  
with the *Beasts of Ephesus*; those  
were *outward*, but these are  
*inward beasts*. If those had pre-  
vailed, they would only have  
killed the *body* if these should,  
they would destroy both *body*  
and *soule*: those might have  
beene overcome with *bodily*  
*weapons*; these no otherwise  
but by the *whole Armour of*  
*God*, Faith, Hope, Repen-  
tance, the Word, Prayer,  
with the other pieces; yea,  
in fighting against these, *Gods*  
power is after an especiall  
manner manifested. Quit we  
our selves then like men, so  
dealing with our *lusts* as *Sam-*  
*son*

Judg. 16.

39.



son with the *Philistims*, even by slaying moe of them hereafter, then heretofore wee have done; as hee moe at his death then in his life; yea, as *Saul* should not have spared any one *Amalekite*, but utterly destroyed them all: so doe we destroy the whole brood of our sinfull and fleshly *lusts*, not sparing any one of these cursed *Amalekites*. Thus of the *Caveats* to be observed in this our *Warfare*, and so of the 8. Particular.

i Sam. 15. 3.

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L 4 CHAP.

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## CHAP. V.

How to discerne when we  
prevaile against the Flesh,  
with its Inordinate Lusts  
and Affections.

*Iosh. 8. 15.*

**A**N enimie is not alwayes  
vanquished when he see-  
meth so to be: *Ioshua* and all  
*Israel* made as if they were bea-  
ten before the men of *Ai*, and fled  
by the way of the wilderness; yet  
was it meerely out of *Policie*,  
to draw them out of their Ci-  
tie, as afterward the *Israelites*  
to the same end used the same  
*Stratagem* when they discom-  
fited

*Indg. 20.*  
39.

fited the *Benjamites*. It is thus with our *Lusts*, they may seeme to bee *mortified*, when indeed they are not, but on-ly wait their fittest oppor-tunitie to doe us mischief. How then we should judge of them, many or few, great or small, strong or weak, violent or peaceable, conquerers or conquered, discern we by these signes.

Signes  
whereby  
to discern  
whether  
our lusts  
be morti-  
fied.

1. *They that are Christs have crucified the flesh with the affections and lusts: and they that are in him, walke not after the flesh, but after the Spirit. Art thou in Christ? then thou art a mortified creature, else not.*

Gal. 5 24.  
They are  
Christs.

Rom. 8. 1.

How to  
know whe-  
ther we be  
in Christ.

Q. How shall I know whe-ther or no I am in Christ?

A. *If thou walkest in the light;*

1 Ioh. 1 6.

1 Ioh. 1.6.

1 Ioh. 3.24.

1 Ioh. 2.24.

Ioh. 15.2.

2 Cor. 5.  
17.

Rom. 8.1.

They walk  
after the  
Spirit.How to  
know whe-  
ther wee  
walk after  
the Spirit.

if thou walkest as Christ walked;  
if thou keepest his commande-  
ments, and hast his Spirit in thee;  
if thou perseverest in the know-  
ledge and obedience of the Go-  
spel: if thou art fruitfull in good  
workes; if thou art a new crea-  
ture, then art thou in Christ.

2. They that walke after the  
Spirit walke not after the Flesh.  
Walkest thou after the Spirit,  
then walkest not thou after  
the Flesh, but art a mortified  
creature.

Q. How shall I know whe-  
ther or not I walke after the  
Spirit?

A. If thou walkest after  
the Spirit, then livest thou  
not according to the motion  
and guidance of the corrup-  
tion of nature, but according

to

to the motion and guidance  
of the Spirit of *grace* and *san-*  
*ctification*. Thou earnestly de-  
sirest both to know and walk  
in the good way. Thou doest  
in every thing runne unto  
God by prayer, that he would  
guide and direct thee. Thou  
resolvest in every thing to  
please God. Thou preferrest  
his will unto all things else,  
profits, pleasures, prefer-  
ments, yea and thine owne  
life too. Thou walkest care-  
fully, warily, and circumspe-  
ctly, alwayes ordering thy  
steps with *discretion*, lest thou  
shouldst in any sort tempt,  
vexe, grieve, or quench the  
*Spirit*.

2. *They that are indeed dead  
unto sinne, are alive unto God,*  
*through*

Rom. 6. 11.  
They are  
alive unto  
God.

through Iesus Christ our Lord. They doe really and truely partake as well of the vertue and efficacie of Christs death unto *Mortification*, as of his *Resurrection* unto newnes of life. Being on the one part *mortified persons*, in whom the death of *Christ* hath broken the force of sinne, that it cannot reigne, in whom the vigor and force of sin (which is the life thereof) is crushed and extinct, in whom sinne cannot bring forth such bitter fruits as it was wont to do before sanctification, who therefore even as men who have so *lost their bodily strength* as it cannot be recovered, are said to be *dead while they live*, howsoever sinne doth still remaine in them, are truly said

Simil.

*to be dead thereunto*, because the power and strength of sinne is sore abated, and dayly lessened and weakened, so on the other part are they quickned and moved by the holy Spirit to doe what is p'casing and acceptable in Gods sight. It's so in *nature* I confesse as it is in *grace*, hee that is corporally *dead*, doth not corporally *live*, but hee that is *spiritually dead*, doth *spiritually live*, he is *dead* indeed *unto sinne*, but alive unto God, yea, his being *dead* unto *sinne*, doth argue that hee is *alive* unto God, as his being *alive* unto God, that he is *dead* unto *sinne*.

A difference betweene nature and grace.

Note.

4. *They that are dead are freed from sinne. They that are spiri-*

Rom. 6, 7.

They that  
are spiritu-  
ally dead  
to sinne are  
freed ther-  
from.

How a  
child of  
God is  
freed from  
sinne.

*Spiritually dead by mortification, they are freed (I say) from sinne, not in regard of its infection, I confesse, nor in regard of its corruption, which cleaveth to their nature, as skin to their flesh, or as flesh to their bones; nor in regard of the temptations unto sinne, the godly being subject unto all these whilst they are in this life; but in regard of the guilt and punishment of sin, which is forgiven them through Christ, as also in regard of the authority, dominion, rule, command, and compulsion of sinne, from which they are freed; so that although they doe sin; yet are they not led or ruled thereby. Art thou thus freed from sin? then art thou spiritually dead, a mortified creature.*

Q. How



*Q.* How shall I know whether or not I am thus freed from sinne?

How to know whether we are freed from sinne.

*A.* If thou hast no purpose at all to sin, but determinest with *David* to keepe Gods righteous judgements, and so in all things to please him. If thou art affraid of sin, and with *Ioseph* resistest the inticements which may provoke thee thereunto, shunning every occasion of sinne, and curbing even thy sudden motions unto evill. If thou dayly callest upon God to strengthen thee against the power of sinne. If sin dayly decreaseth in thee, so that thou findest its force and vigour more and more abated. If thou art truely grieved at thine owne and the sinnes of others. If thou rejoycest

*Psal.* 119.  
106.

*Gen.* 39.  
10.

Rom. 9. 24.

Rom. 9. 2.

2 Cor. 5. 17.

They are  
new crea-  
tures.How to  
know if  
we be new  
creatures.  
An univer-  
sal change.

joycest at thine *owne*, and the  
spirituall freedom of others, lo-  
ving thy deare *Saviour* which  
hath freed thee, and tendring  
the glory of him thy deliverer  
above thine *owne salvation*.  
Thou art thus freed from sin,  
and so spiritually *dead*; in-  
deed a *mortified* creature.

5. They that are new creatures  
are *mortified* creatures. Old  
things are past away, if all things  
are become new. The more re-  
newed thou art, the greater  
thy reformation is both in heart  
and life, the more dost thou  
prevail against thy corruption;  
the greater is thine increase in  
the practise of *Mortification*.  
Whether dost thou not finde  
in thy selfe an absolute change  
and alteration from that thou  
wast

*waist heretofore?* Hast thou not  
*now new eyes,* leaving with de-  
 light to behold vanitie, co-  
 venanting against Lust, and  
 searching into the wonders  
 of *Gods Law?* Hast thou not  
*now new eares* stopped against  
 the entisements of the Ser-  
 pent, and open to heare what  
*God* will speake? Hast thou  
 not a *new tongue*, not to sing  
 the old Ditty of Nature, to  
 lye, sweare, backbite, flatter  
 and the like; but to sing a  
 new Song to the praise of  
*Gods* name? Hast thou not  
*new hands*, not to smite with  
 the fist of iniquity, nor to pull  
 in with rapine and robbery;  
 but to distribute unto the  
 poore, casting thy bread up-  
 on the waters, and giving the  
 right hand of fellowship to  
 every

New eyes.

New eares.

A new  
tongue.

New hands

New feete.

New nature.  
New gifts.

New delights.

New sorrowes.

New desires.

New obedience, for  
its manner,  
matter and  
end.

every good action within thy reach? Hast thou not *new feete*, not to bee swift to shed blood; but to run the way of *Gods Commandements*? Art thou not *renewed* in thy *nature*, having *new gifts*, (Knowledge, Faith, Repentance, Humility, Prayer, &c.) *New delights* (in the Word, Sacraments, Prayer, Meditation on *Gods Works*, and the like.) *New sorrowes* for Sinne, for displeasing *G O D*, for the afflictions of *Gods People*) as in like manner *new desires*, after the purity of Nature, pardon of Sinne, softnesse of heart, the presence of *God*, audience in Prayer, and such like? Art thou not *new* in thy *obedience*, both in regard of the *manner* of it, of the *mat-*

ter of it, or end of the same, performing Gods commandments willingly, diligently, uprightly, universally, carefully, at all times, and in every thing ayming at Gods glory? Art thou not *new* in thine *affections*, *renewed in the spirit of thy minde*? Hast thou not now a *new* heart? for a stony, a fleshy heart: for an *whorish*, a chaste heart: for a covetous, an heart weaned from the world: for a *proud*, an *humble* heart: for an *hypocriticall*, *deceitfull* and *false* heart, a *sincere*, *plaine*, and *honest* heart: for a *darkned*, an *enlightened* heart: for a *stubborne*, *perverse* and *rebellious* heart, an *obedient* and *willing* heart? Art thou not *renewed* even in thy outward *gestures*, being *affable*

New affections.

New mind  
Eph. 4. 23.  
New heart.

New gesture.

Col. 4. 5.

ble and courteous to all, and walking circumspectly towards those that are without? If so, then art thou a new creature, a mortified creature, a conquerour over the Flesh, with its affections and lusts.

A setting  
of ones  
self against  
all finnes.

6. They that are in some measure truly mortified, doe not approve or connive at any one sinne in themselves; but to set themselves against some, as tha' in the meane time they are in like manner watchfull over all others. Settest thou thy selfe against all finnes? canst thou not indure to give way unto thine owne heart in the entertainment of any one? Makest thou it a matter of conscience, as to abstaine from publike, notorious, scandalous, grosse finnes; so to abstaine from

from the least *secret sinne*, every *idle word*, or *wandering thought*? Leaveſt thou not any one *Amalekite* alive that thou canſt come at? Canſt thou ſo farre deny thy ſelfe as to forſake all and follow CHRIST? Renounceſt thou dayly even thy *boſome finnes*, thy *darling finnes*, thy *beſt beloved ſins*, of profit, pleaſure, preferment? Canſt thou not away with *adultery*, *fornication*, *uncleanneſſe*, *laſciviousnes*, *idolatrie*, *witchcraft*, *hatred*, *variance*, *emulations*, *wraith*, *ſtrife*, *ſeditious*, *heresies*, *envying*, *murders*, *drunkenneſſe*, *revellings*, with ſuch like workes of the fleſh, whether leſſe or more manifeſt? Thou art a *mortified creature*. As in *nature* death ſeiſeth on all the members of the

Gal. 5. 19.

Simil.

Simil,

the *body* (till which time who can be said to be truly dead) so in *grace*, *mortification* must take hold on all our earthly members, else it is but unsound and frivolous. As in *nature* a man may live though he cut off one of his limbs; so may a man in sinne, though he cast away not one, but many sinnes. The examples of *Ahab*, *Iehu*, and *Herod* are pregnant to this purpose.

They grow  
in grace.

2 Sam. 3. 1.

Simil,

7 They that doe dayly grow in *grace* doe dayly *mortifie* sinne, yet the more they doe grow in the one, the more doe they *mortifie* the other, As *Dauids* house did dayly waxe stronger and stronger, but *sauls* weaker and weaker; so being endued with the *grace* of *mortification*, *grace* will



will overcome *nature*, *vertue*  
vanquish *vice*, *faith*, *repentance*,  
*holinesse*, *humilitie*, *love*, *pray-*  
*er*, &c. *encrease*, when as thy  
*lusts* will *decrease*. Growest  
thou not in *grace*? Thou dost.  
How will it appeare? Thou  
lovest *grace*; thou labourest  
for *grace*; thou highly pri-  
fest *grace*; thy thoughts, words  
and works relish and savour  
of *grace*; thou canst not away  
with any thing that may in  
any sort hinder *grace*; thou  
art further and farther e-  
namoured with the love of  
*grace*; thou still *hungerest* and  
*thirstest* for more *grace*, and  
canst not be *satisfied* with that  
thou hast already. Thou art  
every day more and more  
carefull to avoid sinne, more  
and more desirous to *van-*  
*quish*

How to  
know whe-  
ther we  
grow in  
grace.

quish thy *corruptions*, more and more carelesse of the things of this World. Thus indeed appeareth it infallibly that thou growest in *grace*, and dayly prevailest against thy *corruptions*.

They hate  
sinne.

8. They that doe truly mortifie their lusts, and in some measure prevaile over them, have an extream haired and detestation thereof wrought in their hearts. Loathest thou sinne? dost thou truly hate and abhorre it? questionlesse, thou prevailest over it. *Qu.* How shall I know whether or not I doe truly hate it?

*A.* If thou lovest the Lord, thou hatest sin; if thou canst not indure to speake a good word of it, or for it; if thy dayly

How to  
know whe-  
ther wee  
hate sinne.

dayly actions tend unto its ruine; if thou grieveſt exceedingly whenſoever thou falleſt therein, taking on thy ſelfe an holy *revenge* for the ſame; if thou hateſt it not ſo much in reſpect of its effects, or puniſhment enſuing thereupon, as its very *nature*; being a *breach* of Gods *Law*; if thou grieveſt when it ſeemeth to have the better, but rejoyceſt when it is put to the worſt; then doſt thou hate ſinne, and ſo *prevaileſt* againſt it: by degrees vanquiſheſt the ſame.

9. They that doe truly mortifie their luſts, and prevaile over their owne corruption, having once eſcaped the corruption that is in the world through luſt;

M

are

are exceeding carefull to avoid  
relapses therein, not againe to be  
entangled therewith. A burnt  
child dreads the fire; Beasts  
that have fallen into ditches  
or pits, will beware of them  
afterward. The Bird that  
hath escaped out of the Fow-  
lers ginnes, will avoid them  
another time. So the Saints  
remembring their former mi-  
sery and dangerous conditi-  
on whilst they were slaves un-  
to sinne, are so much the more  
carefull to keepe it under; to  
this end shunning the occasi-  
on of sinne, and abstaining e-  
ven from all appearance of evill.  
Hath Peter denied his Master  
he will doe so no more. Hath  
David beene an adulterer? he  
will bee so no more. Hath  
Noah beene drunke? he will

be more wary in his drinking after. But if *God* for their leaving of him, or their want of watchfulnesse and improving his graces shall be pleased to leave them unto themselves for a time, even after their *knowledge*, and acknowledging of the truth; so that they yeeld unto violent *temptations*, and fall into the very sadness of their unregenerate condition; though they fall into the *acts* thereof, they fall not into the *love* thereof. *They doe what they allow not, what they would not, what they are heartily grieved for.* Thou art carefull to avoid all sins, but especially thine own sins, thy formerly dearly beloved sins; herein appeareth it that thou art a *mortified Creature*.

10. They that have a true sight and sense of their sinnes, doe in some measure mortifie the same. Art thou acquainted with Satans Stratagems? Art thou not ignorant of his wiles? Discernest thou the deceitfulnesse of sinne? Observest thou the subtilty of the flesh, and how cunningly it would insinuate it selfe? Knowest thou its traps and tricks, its ginns and snares, its baits and allurements? Thou canst not but in the like manner avoid the same. Thou wilt not willingly run headlong unto destruction.

11. As before bodily death there is for the most part sicknes, and at the time of death both unwillingnesse to undergoe it, and pain-

painfulnesse in undergoing the same: so before this death unto sinne, there is deepe humiliation and dejection through the sense and apprehension of Gods wrath wrought in us by the law of God, the soule being brought thereby, as it were unto the very gates of hell. There is also no small unwillingnesse in us to undergoe it, the Flesh having a strong heart, and so loath to die; as in like manner no lesse paine, then to pull out our right eye, or cut off our right hand. Hast thou beene thus spiritually dejected and affected? thou art a mortified creature.

They are truly humbled, and feeble in themselves a great deal of unwillingnesse.

Simil.

12. As on those that are corporally dead, neither alluring objects, flattering speeches, golden promises, hope of pleasure, feare

Not any  
thing is of  
force to  
withdraw  
us from  
God.

Simil.

of danger, or such like, doe worke  
at all: so if thou art indeed dead  
unto sinne, thou wilt neither be  
terrified by threats, nor tickled  
with pleasures, nor shall any al-  
lurements withdraw thee from  
God; but still thou keepest fast  
hold on God (though at some  
times in great weaknesse) and  
continuest at deadly feud and  
open defiance with thy flesh,  
and all its adherents: thus how  
to discern when we prevaile  
against the flesh, and so of the  
9th. particular.

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CHAP.





## CHAP. X.

The Application of the  
foregoing matter.

**H**AVING discovered the E-  
*nemy* to be encountred;  
shewed that it is to bee en-  
countered; laid open, *by whom*  
it is to bee encountred; set  
forth the *reasons why* it is to  
bee encountred; declared af-  
ter *what manner* it is to bee  
encountred; described the  
*meanes whereby* it may bee en-  
countred; made knowne the  
*Motives or Encouragements*  
*whereby we may bee stirred up to*  
encounter it; propounded  
such necessary *Caveats as are to*

bee observed in this spirituall  
 Combate; as also manifested  
 by what signes we may discerne  
 when wee prevaile against it:  
 What remaineth, but that  
 as the Lord encouraged Mo-  
 ses to fight against Og the  
 King of Bashan (feare him not,  
 for I have delivered him into thy  
 hand, and all his people, and his  
 land, and thou shalt doe to him  
 as thou didst to Sihon King of  
 the Amorites which dwelt at  
 Heshbon) and Moses encour-  
 aged Ioshua from the Lord,  
 (Be strong, and be of a good cou-  
 rage; for thou shalt bring the  
 children of Israel into the Land  
 which I sware unto them; and I  
 will be with thee) as the Lord  
 himselfe after the death of  
 Moses; (Be strong and of a good  
 courage, bee not affraid, neither  
 be

Numb. 21.  
 34.

Deut. 31.  
 23.

Iosh. 1. 9.

be thou dismayed, for the Lord thy God is with thee whithersoever thou goest ) and Iosbua the Captaines and men of Warre that went with him, ( Come neere put your feet upon the necks of these Kings ; feare not nor be dismay'd, be strong and of a good courage ; for thus shall the Lord doe to all your enemies, against whom you fight ; ) and Deborah Barak to fight against Sisera ; ( up, for this is the day in which the Lord hath delivered Sisera into thine hand : is not the Lord gone out before thee ? ) and the Philistims one another to fight against the Jsraelites ; ( Bee strong, and quit your selves like men, O ye Philistims, that ye be not servants unto the Hebrewes, as they have beene to you ; quit your selves like men, and fight ; )

Iosh. 10.  
24.

25.

Iudg. 4. 14.

1 Sam. 4. 9.

and Iahaziel the sonne of Zechariah a Levite did encourage Judah, the inhabitants of Ierusalem, and King Iehosaphat; (Be not affraid nor dismayed by reason of this great multitude: for the battell is not yours, but Gods, &c. Feare not, nor be dismayed; to morrow go out against them; for the Lord will be with you.) So sending every one of you to fight the Lords Battels, by warring against your own Lusts; I should in his name the more to incite you hereunto, and further encourage you herein, conclude all with a word of Exhortation.

What

What *Argument* might not be used for your encouragement?

Arguments inciting us to warre against our lusts.

*Necessitie.* What more needfull? Doth not GOD command it, whose will both is and must be a Law unto us? Is not the *Flesh* still plotting our destruction? Are we not the farther endangered, the more we yeeld unto it? Shall not our *lusts* be *snares* and *traps* unto us, *scourges* in our *sides*, and *thornes* in our *eyes*, if wee make any *covenant* with them? Are wee not thereby further and further *defiled*? Doe we not thereby further and further *grieve* the good *Spirit* of God? Is not our *communion*, *familiaritie* and *acquaintance* with God, further and further  
inter-

Necessity.

interrupted? Are we not thereby further and further drawn to the commission of grosse and grievous sins? Will not this root of bitterness dayly produce in us most bitter fruits? Will not God be angry at our continuance herein? Can it be otherwise but that hee should inflict upon us heavy and fearfull judgements by reason of the same? If wee live after the flesh, shall we not die? Shall we not both here and hereafter be punished as perjured persons; Rebels against the GOD of Heaven; contemners of his Admonitions; despisers of CHRISTs death, and treaders under foot of his most precious blood; grievors of the Spirit; breakers of the hearts of Gods children? stumbling

Rom. 8. 13.

bling blocks unto the Un-  
godly?

*Equitie.* What more just  
or lawfull? Is not sinne Gods  
enemie? Is it not a murthe-  
rer of the Lord of glory? Doth  
it not daily lust against the  
*Spirit*? Is it not one of the  
maine enemies of our soules  
*salvation*? Doth it not dayly  
provoke and stirre us up to  
the breach of Gods Lawes?  
Is it not a meere cooxener and  
*deceiver*? will it not beguile  
us in the end? Shall wee not  
utterly misse of our hopes; if  
we trust to its offers, and fol-  
low its *allurements*? will it  
not requite us with losse in  
stead of profit, torment in stead  
of pleasure, shame in stead of  
credit, paine in stead of ease,  
misse-

*Equitie.*

*mifery in ftead of happines, and Hell in ftead of Heaven?*

Utilitie.

*Utilitie.* What more profitable? Doe we not hereby obtaine *tranquillity* of minde, and dayly *peace* of *conscience*? have we not hereby dayly *experience* of GODS powerfull *prefence* accompanying Us? Doth not continuall *glory* redound unto the Majestie of the most *high* hereby? Is there not maintained in us an holy feare and fufpition of our *own weaknesse*, whereby wee are humble-minded? Doe we not by opposing our inward *corruption*, prevent and stay many outward *actual* finnes? Shall not have *lefse* to doe in the end of our *journey* if all our *dayes* we be breaking up our *fallow ground*? Shall wee no hereby



by attaine unto an *higher* and *higher* detestation of *sinne*? Shall wee not hereby make conscience even of the *least*, of the *smallest* sinnes, as being *breaches* of Gods Law? Shall wee not hereby be *assured* of Gods love towards in *Christ* as well in the pardon and forgiveness of our *sinnes*, as our continuance in the *detestation* and *mortification* of the same?

*Credis.* What can procure more? Shall wee not hereby be esteemed of God, revered of the *Angels*, honoured of all good men? I may adde, that as *Herod* bare no small respect unto *Iohn* the *Baptist* (a patterne of the doctrine of *mortification* which he

Credis.

Mar. 6. 2

hee urged upon others ) so even the wicked will in their judgement ( whatsoever they doe in their practise ) approve of one that is thoroughly mortified. Thus shall it be done to the man who mortifyeth his lusts ; hee shall be honoured of all ; as in heaven most of all.

Vndoubted  
furthrance  
and helpe.

Vndoubted furtherance and helpe from others, new strength and courage put in ourselves.

Iosh 1. 5.

What the Lord said unto Ioshua touching his enemies, There shall not any man be able to stand before thee all the dayes of thy life : as I was with Moses ; so I will bee with thee : I will not faile thee nor forsake thee. Saith not he the like unto our soules touching our lusts,

lusts, that they shall not stand before us? hee will goe along with us; hee will not faile us or forsake us? Doth not hee goe along with us? doth not hee fight for us? hath not that great *Lyon* of the *Tribe of Judah* bound that strong one, and spoiled him, setting us at liberty? lusteth not the *Spirit* against the *flesh* on our behalf? are not also the *Angels* ministering *Spirits* sent forth for our good? Do not they pitch their *Tents* round about our *Tabernacle*? Have we not in like manner the *benefit* of the *Prayers* of all *Gods* people? yea more particularly (as *Uriah* said unto *David*, *The Ark and Israel and Judah abide in Tents, and my Lord Ioab, and the servants of my Lord are encamped*

Rev. 5. 5.

Col. 3. 15.

Gal. 3. 17.

Heb. 1. 14.

2 Sam. 11. 11.

Simil.

camped in the open field. Shall I then goe into mine house to eat and to drinke and to lie with my wife? as thou livest, and as thy soule liveth, I will not doe this thing) there are some which doe even sympathize with us in this Warfare, joyning with us as it were hand in hand, and setting their foot next ours, being no lesse careful of us (but rather more) then we are of our selves, which do even dayly humble themselves before God on our behalfe, crying, calling, praying, knocking, begging, interceding, and with Moses Redfastly lifting up their hands, that we may prevaile against our spirituall Amalekites.

Certaine  
victory.

Certaine victory. Not any  
duly

duly and truly mortifying the flesh, with its lusts and affections, either heretofore hath beene, or hereafter shall bee overcome thereby, God that cannot lie hath promised, that if we doe through the Spirit mortifie the deeds of the body, we shall live. As Iosua unto the people, One man of you shall chase a thousand; for the Lord your God, he it is that fighteth for you as he hath promised you. So may I say unto all such as shall in truth war against their lusts, though you had ten thousand of them in you, you shall chase them away; for the Lord your God fighteth for you. It was the Angels speech unto Gideon, The Lord is with thee thou mighty man of valour. It is no lesse true, even of the weakest Christian

Tit. 1.2.

Rom. 8.13.

Ios. 23.40.

Judg. 6.12.

Ps. 68. 33.

stian that doth in truth oppose his lusts; who may therefore triumph in the words of David. Through God wee shall doe valiantly, for hee shall tread down our enemies: and of Paul, If God bee for us, who can bee against us?

Rom. 8. 31.

Heaven it selfe.

2 Tim. 4. 7.

A.

Heaven it selfe. I have fought a good fight, (saith S. Paul) I have finished my course, I have kept the faith; henceforth there is laid up for mee a Crowne of righteousness, which the Lord the righteous Judge shall give me at that day; and not to me onely, but to them also that love his appearing. Oh the promises of great reward, if we shall fight lustily and persevere therein! Whatsoeuer wee have beene here-

heretofore, let we our selves  
now against our lusts. The  
foregoing time of our ignorāce,  
God hath graciously winked at,  
but now commaundeth he all men  
every where to repent. Some I  
know are men, yea mighty men of  
valour, others babes in Christ,  
his young and tender lambes:  
let not those waxe carelesse,  
but go on in their might, that  
they may be saved from their  
spirituall Midianites; and let  
these labour for strength and  
courage, casting all their care on  
God, who careth for them.

Act. 17. 30.

1 Pet. 5. 7.

O Jerusalem, wash thine heart  
from wickednesse, that thou maist  
be saved: how long shall thy vain  
thoughts lodge within thee? Oh  
let us clense our selves from all  
filthinesse of the flesh and spirit,  
per-

Ier. 4. 14.

2 Cor. 7. 1.

Rom. 6. 12.

13.

Rom. 13. 12.

Rom. 13. 13.

14.

Ep'h. 4. 17.

perfecting holinesse in the feare of God. Let not sinne reigne in your mortall body, that ye should obey it in the lusts thereof. Neither yeeld yee your members as instruments of unrighteousnesse unto sinne; but yeeld your selves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. The night is far spent, the day is at hand; let us therefore cast off the works of darknes, and let us put on the Armour of light; let us walke honestly as in the day, not in rioting and drunkennesse, not in chambering and wantonnesse, not in strife and envying, but put ye on the Lord Iesus Christ, and make not provision for the flesh, to fulfill the lusts thereof. This I say therefore, and testifie in the Lord, that ye henceforth



forth walke not as other Gentiles  
walk, in the vanity of their mind,  
having the understanding dark-  
ned, being alienated from the life  
of God, through the ignorance  
that is in them, because of the  
blindnesse of their hearts, who be-  
ing past feeling have given them-  
selves over unto lasciviousnesse,  
to work all uncleannes with gree-  
dines. Mortifie your members  
which are upon the earth; forni-  
cation, uncleannesse, inordinate  
affection, evill concupiscence, and  
covetousnesse which is Idolatry;  
for which things sake the wrath  
of God cometh on the children  
of disobedience. In the which ye  
also walked sometime when ye li-  
ved in them. Put off concerning  
the former conversation the old  
man which is corrupt, according  
to the deceitfull lusts, and be re-  
newed

18.

19.

Col. 3. 5.

6.

7.

Eph. 4. 22.

23.

24.

Tit. 2. 11.

Heb. 13. 12.

13.

Heb. 12. 12.

13.

15.

renewed in the Spirit of your mind;  
 putting on that new man which  
 after God is created in righteous-  
 nes and true holines: for the  
 grace of God that bringeth sal-  
 vation, hath appeared to all men,  
 teaching us, that denying ungod-  
 lines and worldly lusts, we should  
 live soberly, righteously and god-  
 ly in this present world. Take  
 heed brethren, lest there be in any  
 of you an evil heart of unbelieve,  
 in departing from the living  
 God; but exhort one another  
 dayly, while it is called to day, lest  
 any of you be hardened, through  
 the deceitfulnesse of sinne, lift up  
 the hands which hang downe,  
 and the feeble knees; and make  
 straight pathes for your feet, lest  
 that which is lame be turned out  
 of the way; but let it rather bee  
 healed: looke diligently, lest any  
 man

man faile of the grace of God,  
 lest any root of bitterness spring-  
 ing up trouble you, and thereby  
 many be defiled. For as much  
 as Christ hath suffered for us in  
 the flesh, arme your selves like-  
 wise with the same minde, for  
 he that hath suffered in the flesh  
 hath ceased from sinne, that he  
 no longer should live the rest of  
 his time in the flesh to the lusts  
 of men, but to the will of God;  
 for the time past of our life may  
 suffice us to have wrought the  
 will of the Gentiles, when we  
 walked in lasciviousnesse, lusts,  
 excesse of wine, revellings,  
 banquetings, and abominable  
 idolatries; wherein they thinke  
 it strange that you runne not  
 with them to the same excesse of  
 riot, speaking evill of you. Dear-  
 ly beloved, I beseech you, as

1 Pet. 4. 1.

2.

3.

4.

1 Pet. 2. 11.

N N stran-

1 Pet. 2. 12.

strangers and pilgrims to abstaine from fleshly lusts which warre against the soule; having your conversation honest among the Gentiles, that whereas they speake evill against you, as evill doers, they may by your good workes which they shall behold, glorifie God in the day of visitation.

Eph. 6. 10.

11.

12.

13.

Finally, my brethren, be strong in the Lord and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the Devill; for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darknesse of this world, against spirituall wickednesse in high places; wherefore take unto you the whole armour of God, that ye  
may

may be able to withstand in the  
evill day, and having done all,  
to stand. Stand therefore ha-  
ving your loynes girt about with  
truth, and having on the brest-  
plate of righteousness, and your  
feet shod with the preparation of  
the Gospell of peace; above all  
taking the shield of faith, where-  
with ye shall be able to quench  
all the fiery darts of the wicked;  
and take the helmet of salvati-  
on, and the sword of the Spirit,  
which is the word of God; pray-  
ing alwayes with all prayer and  
supplication in the Spirit, and  
watching thereunto with all per-  
severance. Thus shall our cor-  
ruption bee weakned, our  
flesh subdued, our old man  
crucified, the body of sinne  
destroyed, our consciences  
quieted, Gods Command-

14.

15.

16.

17.

18.

Jude 24.

25.

ment obeyed, himsele well  
 pleased, our selves both in  
 soule and body here and  
 hereafter really and truly  
 blessed. Now unto him that  
 is able to keepe us from fal-  
 ling, and to present us faultlesse  
 before the presence of his glo-  
 ry with exceeding joy: To  
 the onely wise God our Saviour,  
 be glory and majesty, dominion  
 and power now and ever. Amen.

FINIS.



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